

Bhagavadgita

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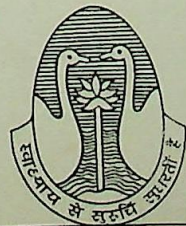


LORD KRISHNA

Bhagavadgita

ILLUSTRATED

Sanskrit Slokas, complete and unabridged,
with English translations.



NBD PUBLISHERS

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THE BHAGAVADGITA

"I find a solace in the *Bhagavadgita* that I miss even in the Sermon on the Mount. When disappointment stares me in the face and all alone I see not one ray of light, I go back to the *Bhagavadgita*. I find a verse here and a verse there and I immediately begin to smile in the midst of overwhelming tragedies—and my life has been full of external tragedies—and if they have left no visible, no indelible scar on me, I owe it all to the teachings of the *Bhagavadgita*".

Mahatma Gandhi



Dedicated to
Our Revered Mother Shrimati Sushila Devi
who inspired us to follow the great ideals
of Gita with reverence and faith.

PREFACE

First and foremost, we beseech the Lord to accept this Publication as a most humble offering placed at His Feet.

The *Bhagavad Gita* is today taught and read all over the planet with a veneration which outstrips all considerations of creed or country. It ranks among the foremost scriptures of mankind, and its wisdom, spread by various saints and scholars, has caught the imagination of the whole world. Today, it has gained still greater importance because of its relevance to our troubled times. To all those who are unhappy, and unsure as to what is True and Right, the *Gita* provides both Light and Refuge.

We do not claim that we are presenting anything more than the Message which the Lord gave for the guidance of men and women. We have only, and very humbly, attempted to bring out an edition which clothes the original Sanskrit text in simple English, and which, with its Divinity-depicting illustrations, helps one to visualise and understand the *Gita* directly and more easily. The idea is to create, through the Word and the Picture, a really lasting impact on the Reader's mind.

We record our grateful thanks to Mr. U.S. Mathur for the excellent and erodite commentary for each Chapter; to Mr. V.P. Seth for looking after the production of the book with untiring zeal and exemplary devotion; and to Mr. Kanwar Lal for writing the Introduction.

INTRODUCTION

The *Bhagavad Gita* ranks among mankind's foremost scriptures. It is unique. It represents the highest and the finest in spiritual thought. The world's "most beautiful, perhaps the only true philosophical song existing in any known tongue" is the *Gita* which is a work of art, a creation of incomparable loveliness. It answers all questions of the Soul and promises fulfilment of the human being's longing for the Absolute. The content of the Song Celestial is so rich and varied that men and women of every generation and of every type have drunk deep and joyously of its nectarean wisdom. And millions and millions still do so, will continue to do so as long as mankind exists.

The *Gita* may be viewed from many angles. It has been interpreted in many ways. He who would find justification for waging a war cites the *Gita*. He who would preach love finds that the Lord's message is but an essay of love. He who seeks salvation through mental quiescence as well as he who beseeches the Lord's support for action—action of whatever kind—may swear by the *Gita*.

It puts all the great philosophies within the compass of a neat and handy volume and expounds them with breathless rapidity and clarity. The song is verily the quintessence of the *Vedic*, the *Vedantic* and the *Bhakti* thought—a philosophy of life, a religious creed all its own and one in which not a shred of doubt is allowed to remain as to what is and ought to be the way of life.

Again, the majesty and authority with which Lord Krishna addresses Arjuna, and through him each human soul, are unparalleled. Nowhere in the spiritual realm has anyone adopted such a stance as that adopted by the Lord. In the *Gita*, one gets a glimpse of God as God ought to be. "Listen to Me, O Soul of Man, and do what I tell thee. Have no doubt whatever about what is right, for it is I, the Creator, the Sustainer and the Destroyer of the universe, who am bestowing this grace on thee—this grace of knowing direct from Me what the goal is and what the way is."

The Lord befriends Arjuna and through him all creatures. Gently He would guide us, like a father guides a child. Patiently He would teach us as a true teacher his pupil. Most lovingly He would put us as on the path that is righteous and leads to joy and liberation. "Come", says He, "thou, who art a part of Me, and freely commingle with Me. Have no fear of any sort now or ever after, for I, Krishna, am always at hand to take care of thee." And instead of being the kind of unkind and angry

God, this Lord is gentle and wants to allay all fears and end all confusion to which the mind of man is a prey. "Tell me, Arjuna, what ails thee, what assails thy mind? Why this dejection, My friend, My child? What need is there for such a sorry display of unmanliness? Why art thou confounded? About what art thou unhappy? Hesitate not, My beloved friend, to ask all the questions, sensible or silly, that thou wilt—and be sure that I shall enlighten thee fully and never will I forsake thee." Given Krishna and His grace, with the light of His teachings as the guide, where is any room left now or ever again for confusion and conflict, for doubt and dejection, for ignorance and indecision, for grief and tears?

For many centuries, for millions and millions of people, this is what the *Gita*, the Song of the Lord, has signified. And to countless men and women not only in India but all over the world this is what the *Gita* still offers. It is a complete exposition of the human questionings and longings of all manner and at all levels and a complete answer to these. It is because of this that a Tilak, a Vivekananda, an Aurobindo, a Ramakrishna—and those others who would seek the truth through the intellectual process—or a Gandhi or a Vinoba—who would like to be regarded as men of the heart—and the numberless others who are both this, that, or of an altogether different type, manage to find pearls of virtue and wisdom in the great utterances of the Lord.

Some scholars, treating the *Gita* as no more than a book, get exercised over seeming contradictions in the text. They find "different streams of tradition becoming confused in the mind of the author", although they eulogise it in no uncertain terms. R. Garbe, for instance, says: "No other product of Indian religious literature is worthy to hold a place by the side of the *Bhagavad Gita*, in view of the beauty and elevated character of the thought and expression in many passages. On a metaphysical basis there has been raised in it a structure of lofty ethical teaching, which we miss in the orthodox systems of Indian philosophy." He further says: "The doctrines, which are here put into the mouth of Krishna, present a remarkable combination of pantheistic and monotheistic ideas, of philosophical thoughts, and of pure and deeply religious faith in God."

His view is: "The two doctrines, the theistic and the pantheistic, are interwoven with one another, sometimes following one another closely and without a break, sometimes more loosely connected. Yet the one is

not announced as the lower exoteric doctrine, and the other as the higher esoteric; nor is it in any way taught that theism is a grade preliminary to knowledge, or a type of the truth, and the pantheism of the *vedanta* the truth itself. But the two forms of belief are throughout treated entirely as though there were no distinction at all between them, whether as regards contents or value.

"The attempt has been made to explain away the contradictions of the *Bhagavad Gita* on the theory that no definite system is intended here; that the whole is the work of a poet who gives utterance and shape to his thought as they occur to him without heeding the anomalies which are involved in details.

The fundamental contradiction, however, which permeates the *Bhagavad Gita* cannot be set aside by an appeal to its poetical character. It can be explained only on the hypothesis that one or other of the heterogeneous doctrines propounded by Krishna must be a later addition."

Almost all such criticism is, however, incorrect and has been ably refuted by many. We shall quote here but two of these refutations. Bal Gangadhar Tilak said: "The religion of *Gita*, which is a combination of spiritual knowledge, devotion, and action ... is ... the sweetest and immortal fruit of the tree of the vedic religion. In the vedic religion, higher importance was given in the beginning to the sacrifice of wealth or of animals, that is to say, principally to action in the shape of ritual; but, when the knowledge expounded in the Upanishads taught later on that the ritualistic religion of the *Shrutis* was inferior, *Sankhya* philosophy came into existence out of it ... as this knowledge was unintelligible towards abandonment of action ... it was not possible for ordinary people to be satisfied merely by the religion of the Upanishads, or by the unification of the Upanishads and the *Sankhya* philosophy in the *Smritis*. Therefore, the *Gita* religion fuses the knowledge of the *Brahman* contained in the Upanishads, which is cognoscible only to the intelligence, with the "king of mysticisms", (*raja-gubya*) of the worship of the perceptible which is accessible to love, and consistent with the ancient tradition of ritualistic religion. It proclaims to everybody, though nominally to Arjuna, ' (to) perform lifelong your several worldly duties according to your respective positions in life, desirelessly, for the universal good, with a self-identifying vision, and enthusiastically, and thereby perpetually

worship the deity in the shape of the *Paramatman* (the Highest *Atman*), which is eternal, and which uniformly pervades the body of all created things as also the cosmos; because therein lies your happiness in this world and in the next'; ... on that account, the mutual conflict between action, spiritual knowledge (*gyana*), and love (devotion) is done away with, and the single *Gita* religion, which preaches that the whole of one's life should be turned into a sacrifice (*yagya*), contains the essence of the entire vedic religion."

Sri Aurobindo has said: "The *Gita* is not a weapon for dialectical warfare; it is a gate opening on the whole world of spiritual truth and experience and the view it gives us embraces all the provinces of that supreme region. It maps out, but it does not cut up or build walls or hedges to confine our vision."

The futile wrangling among scholars is rather pointless for the devotees of the Lord. For them He has put His message in terms so simple that even a child will understand it. In its essence His message could be stated in a few words. It is: "Trust Me totally—and relax." The Lord tells Arjuna: "Do thy allotted task, Arjuna, and fear naught, for all has been, is, and will be well! And act, for the path of action is superior at all times to that of inactivity. And act as you should; as you are expected to, both by God and man—by Me and the human society! Yes, make Me thy refuge and grieve no more."

Every verse is a gem of the greatest worth. The ordinary reader need not tax his mind about the metaphysical arguments and intellectual polemics. In two straight verses, Krishna states all that one need to know and to do. He says:

"To action alone thou hast the right,
never to the fruit thereof;
Let not the fruit of actions be thy motive;
nor shouldst thou desire to avoid Action. (II, 47)
Abandon all duties and come to Me alone for refuge.
Grieve not. I shall absolve thee of all sins." (XVIII, 66)

It is as simple as that. One may add that this great God, Lord Krishna, is so great that He also says: "Worry not if thou canst not follow Me, or if thou failest to do what I tell thee. For even those who follow other gods—follow Me; and whatever path the people take is My path."

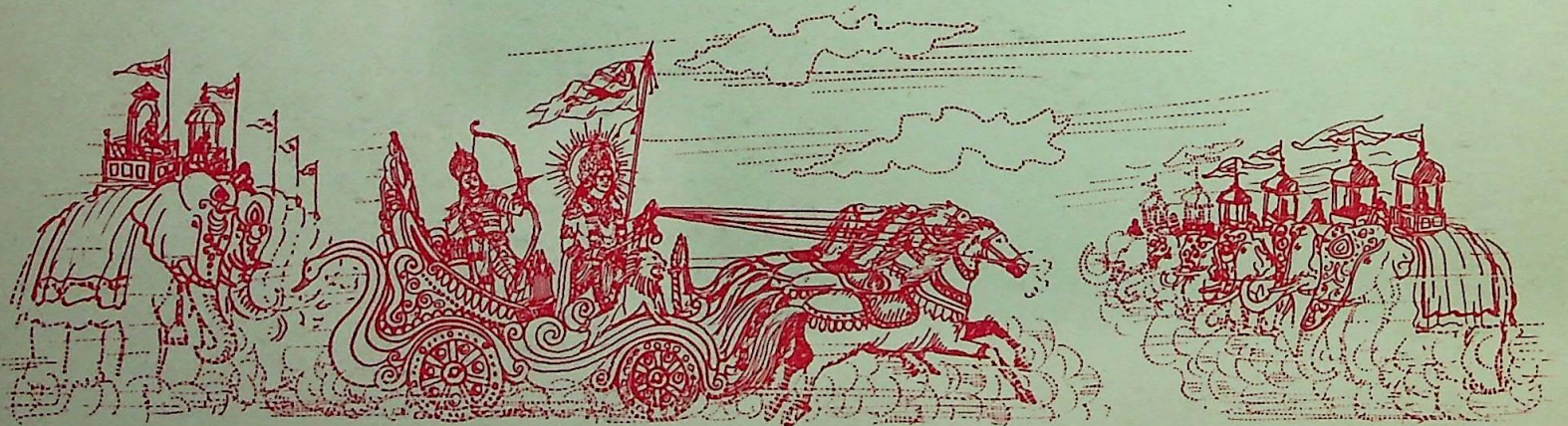
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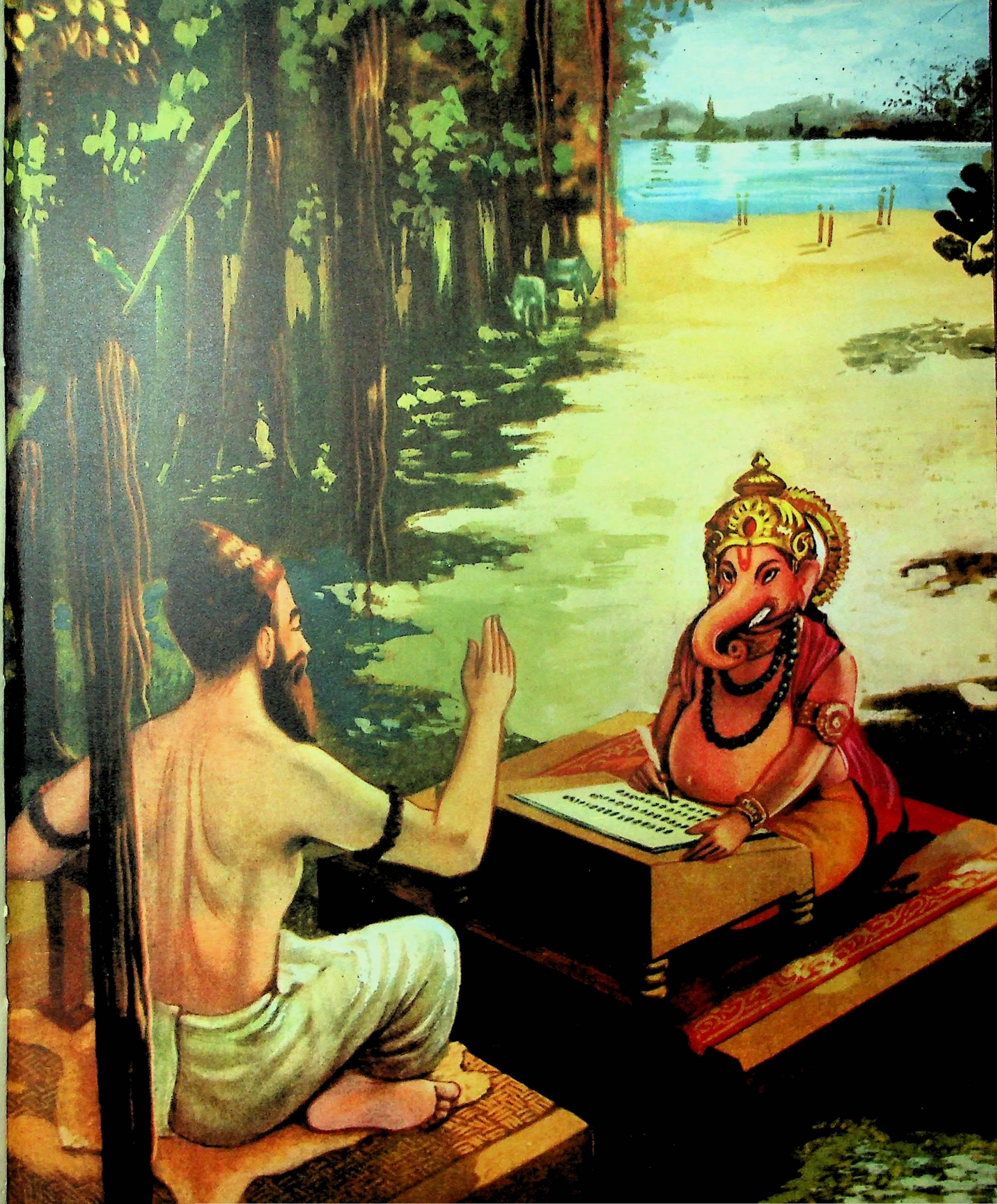
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In response to the prayers of Rishi Ved Vyas, Lord Ganesh appears and agrees to act as a scribe for writing the Mahabharata on the condition that his pen should never stop until the sublime task is over.

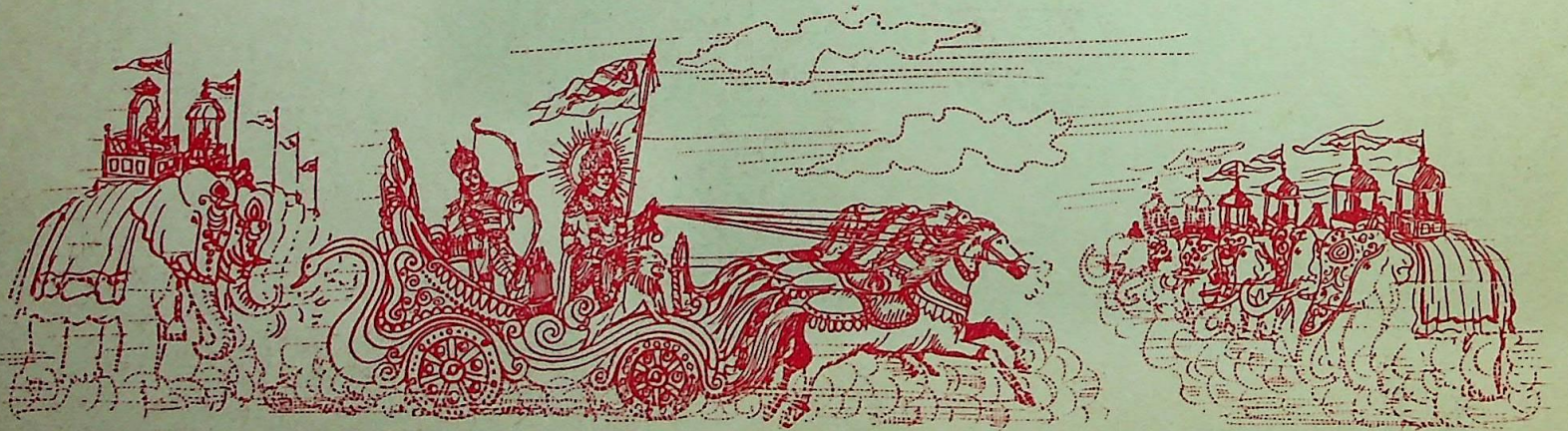






Om, O *Bhagavad Gita*, with which Partha (Arjuna) was enlightened by the Lord Narayana Himself and which was incorporated in the Mahabharata by the ancient Muni Ved Vyasa—the Divine Mother, the destroyer of rebirth, the showerer of the nectar of *Advaita* and consisting of eighteen chapters—upon Thee, O *Bhagavad Gita*. O affectionate Mother! I meditate.

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं
व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारतम् ।
अद्वैतामृतवर्षिणीं भगवतीं अष्टादशाध्यायिनीं
अत्र त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीम् ॥ १





CHAPTER I

THE YOGA OF ARJUNA'S DESPONDENCY

On the historic battle-field of Kurukshetra, the Mahabharata, Ancient India's most celebrated war, is about to begin. The tumultuous and terrible challenges sounded by the conches, drums and tabors are shaking the earth and the firmament, and reverberating in the awe-struck hearts of the assembled warriors. But just before the weapons clash and the missiles fly, Arjuna, the mighty Pandava prince requests Lord Krishna, his charioteer, to station his chariot between the two armies so that he may closely observe his foes, the Kauravas, whom he must kill. Seeing that all the hosts, ranged against him, consisted of his revered grandfathers, and teachers, of his relatives and friends, his heart is over-whelmed with intense pity and despair. In deep anguish he confesses to Krishna the fact of his dejection and sorrow. Convinced by his own logic that in these horrible circumstances it would be sinful to fight, Arjuna, grief-stricken and perplexed, casts aside his bow and sinks down in the chariot.

The epic grandeur of the historical setting is a splendid occasion for the sublime and majestic presentation of the *Bhagavad Gita* by the Blessed Lord—the Song Celestial of the Science of the Absolute (*Brahman*), the Scripture of Yoga and the dialogue between Shri Krishna and Arjuna.

This great dialogue is profound and subtle in its metaphysical and ethical implications; and, in its relevance to human concerns, universal, direct and concrete, so that its message is for ever destined to touch human hearts and move men to perform right action. To grasp the full significance of the *Gita* it is important to understand the symbolic stage setting and the true nature of the Personalities involved in this Great Dialogue.

Kurukshetra is not just a dusty battle-field in the environs of Delhi—it is *dharmakshetra*—the field of righteousness. It is the universal arena of moral struggle—the arena where principles come into conflict, where doubt and confusion about appropriate action have to be resolved. It represents every human heart and soul in this troubled world. The *Gita* is sung not just for the edification of Arjuna; it helps all the struggling souls who are desperately trying to search for the path of right action, for Illumination and Liberation.

Arjuna is a *kshatriya* prince, a member of the warrior, ruling caste, endowed





with great personal valour and without a trace of cowardice. He is conscious of his duties and has come prepared for battle when all efforts at mediation have failed. But now, at the last moment, his resolution falters. The sight of and his love for the assembled blood-relations, teachers and friends cloud his sense of *svadharma*—his individual Duty and secular responsibilities. Arjuna's dilemma makes him philosophize on the consequences of the slaughter of kinsmen: the sin of war, the destruction of the family and the collapse of Society. Infatuation and filial attachment draw a veil of illusion over his understanding of right and wrong, rob his mind of discrimination and shatter his will power. How can he, why should he, kill those whom he owes his affection and obedience?

Arjuna's dilemma is universal. It is a problem almost every human being faces when confronted by the possible consequences of the fulfilment of righteous duty.

Arjuna's personal problem is posed excellently and in a poetic manner—but the greatness of the *Gita* lies in its symbolic, universal value. Every sensitive individual has to continually decide between seemingly contradictory loyalties leading to different courses of action. The range of *dual* possibilities is infinite: Family obligations or responsibility to society? Patriotism or universal brotherhood? And so on. Alternatives may be trivial and common place or, of a different and, may be, greater importance. For instance, the leader of a nation may be confronted by a choice between plunging his people into devastating war on the one hand and overlooking sacred treaty obligations and destruction of a friendly country, on the other.

Any individual who does not merely exist, on an animal level, but *lives* and *acts* is engaged in a continuous battle with the forces of evil, falsehood and inertia. Bonds of affection make him get caught in the web of illusion and bewilder him. He does not know what is valid as the law of action, or what appropriate principles of conduct he should be guided by. How does he decide? To whom can he turn for an answer? In such a situation, "he takes", as Dr. S. Radhakrishnan advises, "refuge in his higher self, typified as Krishna, the world teacher (the rider in the chariot of the body is Arjuna but the charioteer is Krishna and He has to guide the journey), and appeals for the grace of enlightenment. 'I am thy disciple. Illumine my consciousness. Remove what is dark in me. Give me that which I have lost, a clear rule of action.'"

The *Gita* enunciates precisely this 'rule of action' that is universal—eternal and valid for all.

But it has to be understood clearly that the great Law of Action is revealed only when the seeker of Truth is prepared to surrender his egoism, and his selfishness, and to become as innocent and open-souled as Arjuna. As an adjective, 'arjuna' stands for purity and brightness of nature.

Quite appropriately this first chapter is entitled *Arjuna Vishada-Yoga*, "The Yoga of Arjuna's Despondency", because even despondency when suffused "with





innocence—honesty and simplicity—and surrender to God such as Arjuna's, becomes a *yoga*, a means of union with God."

The Quest for Knowledge of Right Action undertaken with faith and hope brings Illumination and dispels dejection and confusion born of illusion.



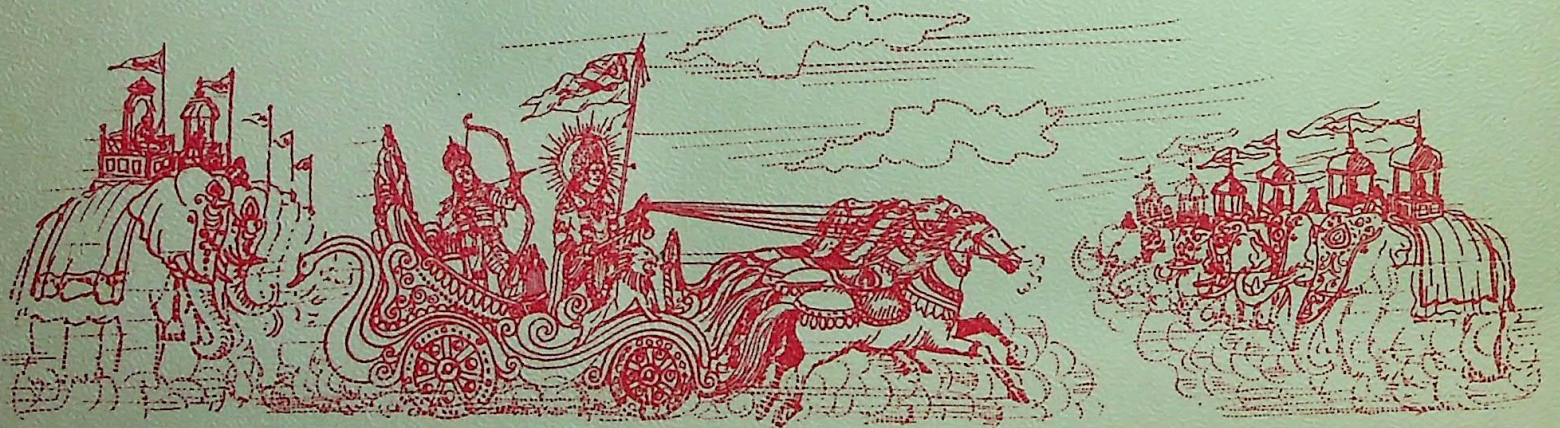
1. DHRITARASHTRA said: O Sanjaya, gathered together on the sacred plain, eager to fight, what did my kinsmen and the Pandavas do?

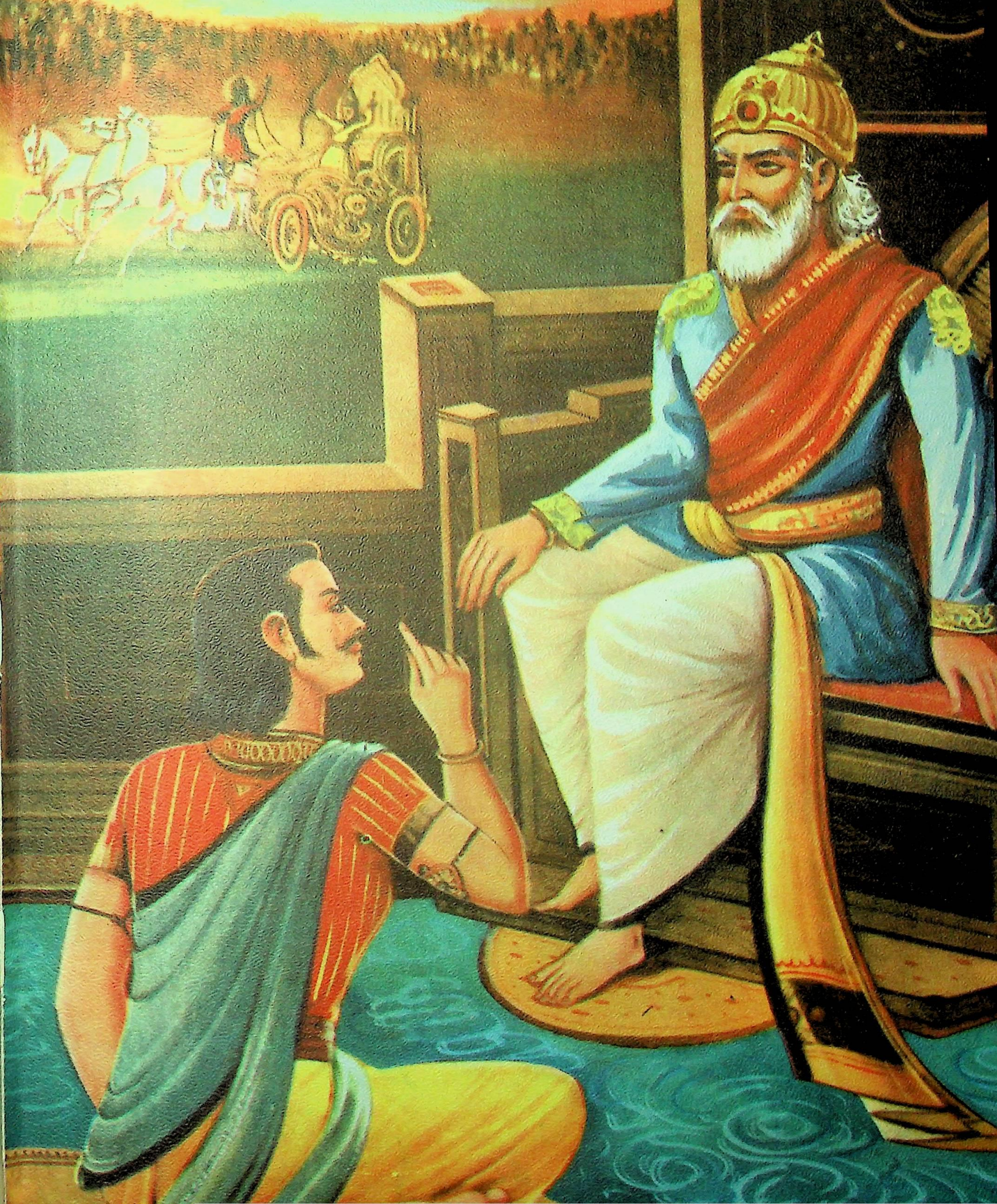
धृतराष्ट्र उवाच ।

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पांडवाश्चैव किमकुर्वत संजय ॥ १ ॥

Dhritarashtra—the blind King, father of the Kauravas, was curious about the Great War at Kurukshetra. He refused the offer of *Rishi* Ved Vyas to restore his sight, but agreed to Sanjaya—one of his ministers—being endowed with the psychic powers of clairvoyance and clairauidience who could then describe the scenario of the war to him. Sanjaya proceeds with the narration.







1. DHRITARASHTRA said: O Sanjaya, gathered together on the sacred plain, eager to fight, what did my kinsmen and the Pandavas do?

धृतराष्ट्र उवाच ।

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मामकाः पांडवाश्चैव किमकुर्वत संजय ॥ १ ॥

2. SANJAYA said: Having looked at the Pandavas' army, King Duryodhana approached his teacher Drona and spoke thus:

संजय उवाच ।

दृष्ट्वा तु पांडवानीकं व्यूढं दुर्योधनस्तदा ।
आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥ २ ॥

3. "O my revered teacher, behold the mighty army of the sons of Pandu, set in battle array by the son of Drupada, your wise disciple.

पश्येतां पांडुपुत्राणाम् आचार्यं महतीं चमूम् ।

व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥

4. Here are brave warriors, mighty bowmen, peers in battle of Bhima and Arjuna, and other great fighters, Yuyudhana (Satyaki), Virata and Drupada;

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।

युयुधानो विराटश्च द्रुपदश्च महारथः ॥ ४ ॥

5. Dhrishtaketu, Chekitana, the valiant king of Kashi, Purujit, Kuntibhoja, and Shaibya, the foremost among men;

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।

पुरुजित् कुन्तिभोजश्च शैब्यश्च नरपुंगवः ॥ ५ ॥

6. Brave Yudhamanyu, valorous Uttama-
maujas, Subhadra's son and the sons of Draupa-
di—mighty warriors all.

युधामन्युश्च विक्रान्त अुत्तमौजाश्च वीर्यवान् ।

सौभद्रो द्रौपदेयाश्च सर्वे भव महारथाः ॥ ६ ॥

7. Now, O best of *Brahmanas*, know also the leaders of my army, the distinguished amongst us. I shall name them for your information.

अस्माकं तु विशिष्टा ये तान् निबोध द्विजोत्तम ।

नायका मम सैन्यस्य संज्ञार्थं तान् ब्रवीमि ते ॥ ७ ॥

8. You yourself, Bhishma, Karna, Kripa—victor in battle, Ashvathama, Vikarna, also Somadatta's son (Jayadratha);

भवान् भीष्मश्च कर्णश्च कृपश्च समितिजयः ।

अश्वत्थामा विकर्णश्च सौमदत्तिस्तथैव च ॥ ८ ॥

9. There are many other heroes fully armed with different weapons, prepared to lay down their lives for my sake, and all well-skilled in battle.

अन्ये च बहवः शूरा मदर्थं त्यक्तजीविताः ।

नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ ९ ॥

10. (Because it is) commanded by Bhishma, unlimited and invincible is our army; (yet) Pandavas' army commanded by Bhima, too, seems quite adequate (for victory);

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।

पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥ १० ॥

11. Therefore, let each of you, holding your set places, guard Bhishma (alone) from all sides."

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।

भीष्ममेवाभिरक्षन्तु भवन्तः सर्वे भव हि ॥ ११ ॥

12. At this the great and heroic grandsire of the Kurus gave forth a loud lion's roar and blew his conch to cheer Duryodhana.

तस्य संजनयन् हर्षं कुरुवृद्धः पितामहः ।

सिंहनादं विनद्योच्चैः शंखं दध्मौ प्रतापवान् ॥ १२ ॥





13. Thereafter, conches, drums, tabors and trumpets were sounded together. Terrific was the ensuing noise.

14. And then, Krishna and Arjuna, seated in their magnificent chariot, yoked with white horses, blew their divine conches.

15. Krishna blew the *Panchajanya* conch and Arjuna, the *Devadatta*; while Bhima, doer of terrifying deeds, sounded his great conch *Poundra*.

16. King Yudhishtira, son of Kunti, blew his conch, the *Anantavijaya*; and Nakula and Sahadeva, the *Sugboshha* and the *Manipushpaka*, respectively.

17. And the King of Kashi, the great bowman, Shikhandi, the mighty warrior, Dhrishtadyumna, Virata and Satyaki the unconquered;

18. Drupada, sons of Draupadi, and the strong-armed son of Subhadra, all these, O King, blew their respective conches.

19. That terrifying uproar, resounded through earth and heaven, and rent the hearts of your sons.

20. Then, O King! Arjuna, whose flag bore the insignia of a monkey (Hanuman), beholding your sons and seeing that the throwing of weapons was about to begin, raised his bow;

21. (And) addressed Krishna as follows: Set, O Krishna, my chariot right in the middle of the two armies;

22. So that I may see these men standing, eager for battle and know whom I have to fight in this combat;

23. And that I may look at those warriors who have assembled here eager to please the evil-minded Duryodhana.

24 & 25. SANJAYA said: Thus spoken to by Arjuna, O King, Krishna set the splendid chariot between the two armies in front of Bhishma, Drona and all the kings, and said: Behold, O Arjuna, the Kurus assembled there.

ततः शंखाश्च भेर्यश्च पणवानकगोमुखाः ।
सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ १३ ॥

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।
माधवः पांडवश्चैव दिव्यौ शंखौ प्रदध्मतुः ॥ १४ ॥

पांचजन्यं हृषीकेशो देवदत्तं धनंजयः ।
पोण्ड्रं दध्मौ महाशंखं भीमकर्मा वृकोदरः ॥ १५ ॥

अनंतविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।
नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १६ ॥

काश्यश्च परमेष्वासः शिखंडी च महारथः ।
वृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ १७ ॥

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।
सौभद्रश्च महाबाहुः शंखान् दध्मुः पृथक् पृथक् ॥ १८ ॥

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।
नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥ १९ ॥

अथ व्यवस्थितान् दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।
प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पांडवः ॥ २० ॥

हृषीकेशं तदा वाक्यम् अिदमाह महीपते ।
सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥ २१ ॥

यावदेतान् निरीक्षेऽहं योद्धुकामानवस्थितान् ।
कैर्मया सह योद्धव्यम् अस्मिन् रणसमुद्यमे ॥ २२ ॥

योत्स्यमानानवेक्षेऽहं य अतेऽत्र समागताः ।
धार्तराष्ट्रस्य दुर्वृद्धेः युद्धे प्रियचिकीर्षवः ॥ २३ ॥

संजय अवाच ।
एवमुक्त्वो हृषीकेशो गुडाकेशेन भारत ।
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ २४ ॥
भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।
अवाच पार्थ पश्येतां समवेतान् कुरुनिति ॥ २५ ॥





26 & 27. Then did Arjuna see, stationed there, in both armies, fathers, grandfathers, fathers-in-law, preceptors, uncles, brothers and cousins, his own sons, their sons and grandsons and companions-in-arms and friends. Seeing all his kith and kin, arrayed in their ranks, he was deeply moved with compassion and thus spoke, in great anguish.

28 & 29. ARJUNA said: As I see all these kinsmen, O Krishna, assembled here and desirous to fight, my limbs fail me, my mouth is parched; a tremor shakes my body and my hair stands on end;

30. And my bow, Gandiva, slips from my hand and my skin is burning all over; I am not able to stand firmly, and my mind reels.

31. I have unhappy forebodings, O Krishna, and I see no good in slaying my own relations in battle.

32. I seek no victory, nor kingdom, nor pleasures. What good are all these worldly pleasures, and even life itself, O Krishna?

33. For, those for whom we desire kingdom and all enjoyment, are all assembled here in the battlefield, having renounced wealth and (hope for) life;

34. Preceptors, fathers, and grandfathers, sons and grandsons, uncles, fathers-in-law, brothers-in-law and other relations.

35. I will not, O Krishna, kill these, even though they may kill me. I will not do this for kingship of the three worlds, much less for an earthly kingdom.

36. What joy can be there in killing these sons of Dhritarashtra, O Krishna? Through slaying these evildoers nothing but sin will attach to us.

37. Therefore, it does not behove us to kill our relatives, these sons of Dhritarashtra. How can we be happy, O Krishna, after killing our kith and kin?

तत्रापश्यत् स्थितान् पार्थः पितृन्थ पितामहान् ।
आचार्यान् मातुलान् भ्रातृन् पुत्रान् पौत्रान् सखींस्तथा ॥ २६ ॥
श्वशुरान् सुहृदश्चैव सेनयोरुभयोरपि ।
तान् समीक्ष्य स कौन्तेयः सर्वान् बन्धूनवस्थितान् ॥ २७ ॥

अर्जुन उवाच ।
कृपया परयाऽऽविष्टो विपीदन् अिदमब्रवीत् ।
दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ २८ ॥
सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।
वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ २९ ॥

गांडीवं संसते हस्तात् त्वक् चैव परिदह्यते ।
न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥ ३० ॥

निमित्तानि च पश्यामि विपरीतानि केशव ।
न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ ३१ ॥

न कांक्षे विजयं कृष्ण न च राज्यं सुखानि च ।
किं नो राज्येन गोविद किं भोगैर्जीवितेन वा ॥ ३२ ॥

येषामर्थे कांक्षितं नो राज्यं भोगाः सुखानि च ।
त अिमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥ ३३ ॥

आचार्याः पितरः पुत्राः तथैव च पितामहाः ।
मातुलाः श्वशुराः पौत्राः श्यालाः संबंधिनस्तथा ॥ ३४ ॥

अेतान् न हन्तुमिच्छामि धनतोऽपि मधुसूदन ।
अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ ३५ ॥

निहत्य धार्तराष्ट्रान् नः का प्रीतिः स्याज्जनार्दन ।
पापमेवाश्रयेदस्मान् हत्वैतानाततायिनः ॥ ३६ ॥

तस्मान् नार्हा वयं हन्तुं धार्तराष्ट्रान् स्वबान्धवान् ।
स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ ३७ ॥





38. Even though their wits are warped by greed, and they do not see the guilt that lies in destroying families nor the sin of treachery to comrades;

39. (Yet) why should we, O Krishna, who know that it is sinful to destroy a family, not think out how we may avoid this sin?

40. The destruction of a family will cause the destruction of traditional family virtues and with the destruction of these virtues, unrighteousness overpowers the entire family.

41. When there is unrighteousness, O Krishna, the women of the family become corrupt, and their corruption causes caste-confusions.

42. Such confusion will drag the family-slayer as well as the family to hell. And for want of ritual offerings and rites the departed ancestors fall.

43. Because of the sins of these destroyers of the family, resulting in caste-confusions, the traditional virtues relating to caste and family are annihilated.

44. We have been told, O Krishna, that such men, in whose family virtues have been so destroyed, live in hell for ever.

45. Alas! What a great sin we are out to commit, through our desire to slay our relatives, and prompted by greed for kingdom and pleasure.

46. It would be better if Dhritarashtra's sons with weapons in their hands should strike me down, on the battlefield, without resistance on my part and while I am unarmed.

47. SANJAYA said: Speaking thus, Arjuna, his mind filled with sorrow, sank down, on the seat of his chariot stationed in the midst of the battlefield, and put aside his bow and arrows.

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।

कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ ३८ ॥

कथं न ज्ञेयमस्माभिः पापादस्मान् निवर्तितुम् ।

कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥ ३९ ॥

कुलक्षये प्रणश्यन्ति कुलधर्माः सनातनाः ।

धर्मे नष्टे कुलं कृत्स्नम् अधर्माऽभिभवत्युत ॥ ४० ॥

अधर्माभिभवात् कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।

स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसंकरः ॥ ४१ ॥

संकरो नरकायैव कुलघ्नानां कुलस्य च ।

पतन्ति पितरो ह्येषां लुप्तपिंडोदकक्रियाः ॥ ४२ ॥

दोषैरेतैः कुलघ्नानां वर्णसंकरकारकैः ।

अुत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ ४३ ॥

अुत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।

नरके नियतं वासो भवतीत्यनुशुभ्रम् ॥ ४४ ॥

अहो वत महत् पापं कर्तुं व्यवसिता वयम् ।

यद् राज्यमुखलोभेन हन्तुं स्वजनमुद्यताः ॥ ४५ ॥

यदि मामप्रतीकारम् अशस्त्रं शस्त्रपाणयः ।

धार्तराष्ट्रा रणे हन्युः तन् मे क्षेमतरं भवेत् ॥ ४६ ॥

संजय अुवाच ।

अ्रेवमुक्त्वाऽर्जुनः संह्ये रथोपस्थ उपविशत् ।

विमृज्य सशरं चापं शोकसंविग्नमानसः ॥ ४७ ॥

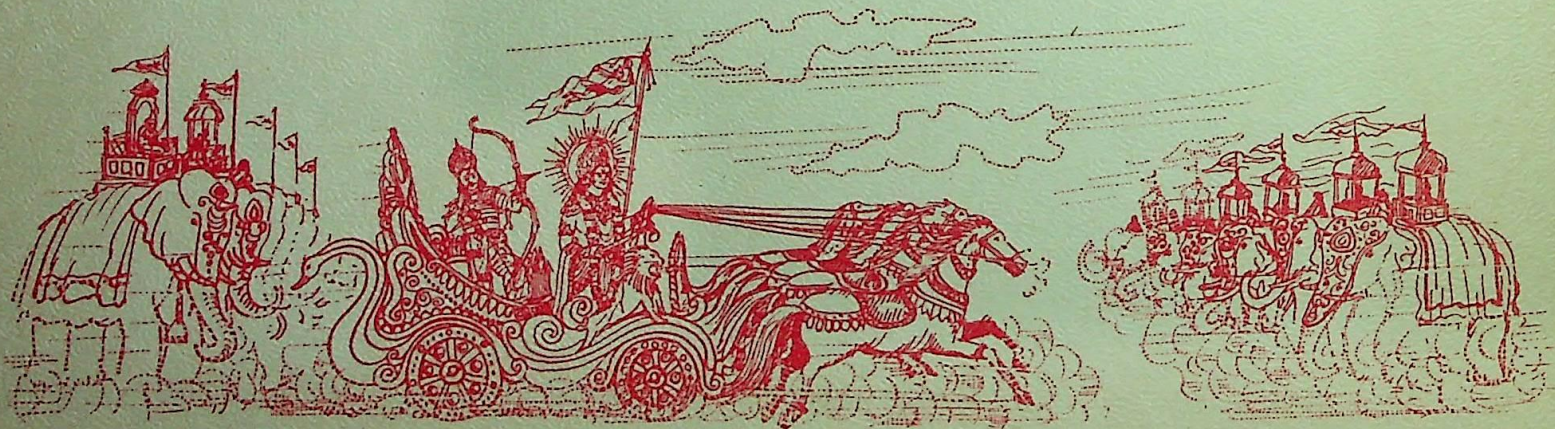
*Here ends the First Chapter known as
"The Yoga of Arjuna's Despondency".*

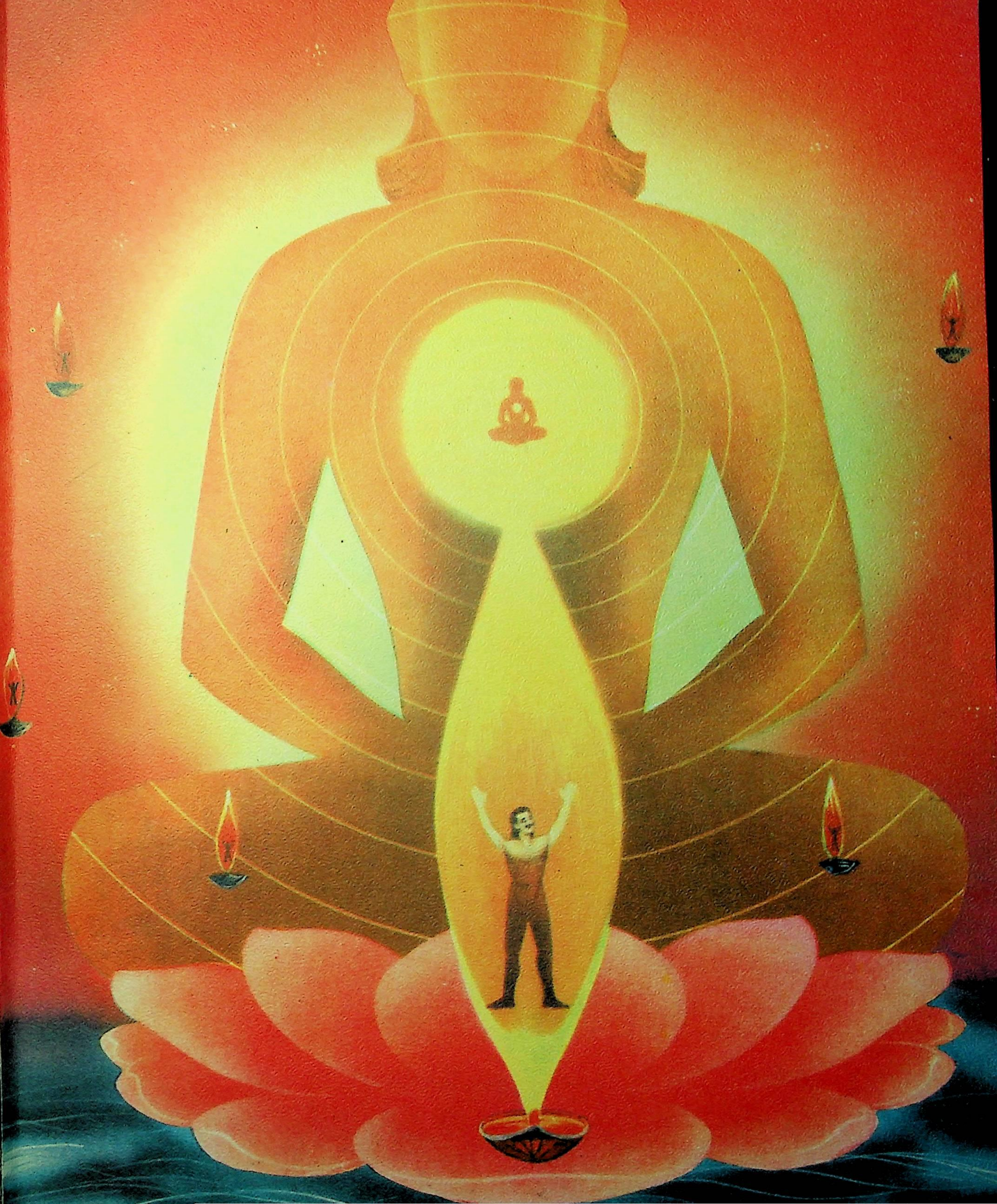


18. These bodies of the embodied One who is ever-lasting, indestructible and incomprehensible, are spoken of as having an end. Therefore, fight, O Arjuna.

अन्तवन्तं विमे देहा नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य तस्माद् युध्यस्व भारत ॥ १८ ॥

The world is like a great ocean over which floats the lotus, the flower symbolising purity. From this pure flower the Divine flame ascends. This sacred flame engenders our body, which is mortal and finite. But the Atman—the soul also flowing from this Divine flame dwells in the body temporarily. It is Eternal. Hence the Lord urges Arjuna to fight on.







CHAPTER II

THE YOGA OF KNOWLEDGE (OF THE NATURE OF PURE SPIRIT)

The Lord's great teaching begins with this chapter and the sublime foundations of the entire *Gita* are laid here. All the major concepts and spiritual truths are skillfully synthesised at the very outset and define the full scope of Krishna's message. The concept of *Sankhya*, as presented here, is not to be understood in the narrow, technical sense of a school of Indian philosophy known by that name. It is an aggregate, rather of the principles of life as evolved and expressed in the *Upanishads*, and so cogently extended and expounded in the *Gita*.

The three main facets of this chapter's integrated teachings are:

1. The nature of the soul both in its manifested or human form and in its Absolute *Brahman* form.
2. The transitory or temporary character of the body, of the senses and the passions, since they are a part of human nature.
3. The supreme significance of an individual's identity as expressed in his dutiful, responsible relations (*svadharma*) with the world.

The truths embodied in (1) and (2) above have to be sought for with ardour and realised but one's own identity is known and it can express itself only in action, in duty. An individual's *svadharma* is supreme for him or her. Without this realisation the self dies. It is the spiritual principle which links one with the Universe and the society. A person's identity lies in responsibilities discharged and obligations fulfilled—and in a world of confusion and illusion this is his greatest strength. A man's self is not circumscribed by his body, his family, his religion or his country. These are illusory barriers which give rise to false consciousness and wrong action.

But a true understanding of *svadharma* and its exercise is preceded in Krishna's scheme, by the core or essence of the *Gita's* philosophy: "The intensely felt consciousness of the Self that it is not the body and that it is deathless; not merely eternal but co-existing and all-pervading with the absolute self." Such exaltation of the spirit gives the individual the correct perspective for understanding a *svadharma*. A sense of detachment from the body—from its sensuous pleasures and pains, leads to a higher stage. The body has to be respected as an instrument of one's duties. It is not the soul's prison. The body perishes; the soul is eternal.





The theory and logic behind the eternal truths are not the characteristic features of the *Gita*; its greatness lies in outlining a method, in prescribing a form, of practice. And this gives special significance to the Second Chapter because here not only *Sankhya* (theory, science, knowledge), but also *Yoga* (art, means, path) are explained conjointly—each illuminated by the other.

What then is this “secret”, magic formula? How can the individual become aware of the transcendence of the body and the indestructibility and wholeness of the spirit, and so, get on to the practice of *svadharma*? The answer is: Devoted action without hankering after its fruits. As the *Gita* explains: “The action of the person who acts without desire should be much better than that of the person who acts with desire. The latter is attracted to the fruit, and a part, large or little, of his time and attention will of course be spent on thoughts and dreams of the fruit. But all the time and all the strength of the man who has no desire for the fruit is devoted to the action.”

With disinterested action comes balance of mind—equanimity and concentration. If attention is fixed on the work, on the action itself, joy arises in its execution for its own sake. In fact, renunciation is the key to the life of the soul and its bliss. Renunciation of fruit, non-attachment to results, is *yoga*—which has been simply called the ‘art of living.’

The different stages of *samadhi* and exercises of penance are but stages of intense concentration of the mind, of the spirit, of man’s total faculties. The essence of *yoga* is desireless action. What can be a greater reward than disinterested pursuit of *svadharma*? This intense concentration on and self absorption in action, reveals one’s true identity, reveals the wholeness and integrity of the soul. Straight away, narrow boundaries raised by selfishness and false appearances crumble. Duty is regarded as supreme; concentration on work and appropriate action destroys illusion. Total absorption in the discharge of one’s duty, *svadharma*, in the spirit of renunciation of the fruits of action, leads to freedom and clear understanding. Thereafter complex philosophies and temptations will not confuse one nor injure one’s personality. Evenness of mind is *yoga*. It arises from the discipline of intelligence (*Buddhiyoga*) and the realisation by the intelligence of its own Divinity. This wisdom, this renunciation of the fruits of action, brings eternal bliss and release from the cycle of births and deaths.

Unconfused by ancient, conflicting philosophies and meaningless rituals, Intelligence has to be disciplined and stilled—only then may one have a vision of Truth.

Krishna had expounded both theory and practice—science and art; but Arjuna desires a more explicit, a less abstract, explanation. Thus requested, the Lord gives a living form to His ideas. He delineates a detailed picture of the *sthitapragya*—the ideal embodiment of His principles: “Whose every pulse spells out the *yoga* of renunciation, the man of steadfast wisdom, one who is absorbed in oneness with action.”

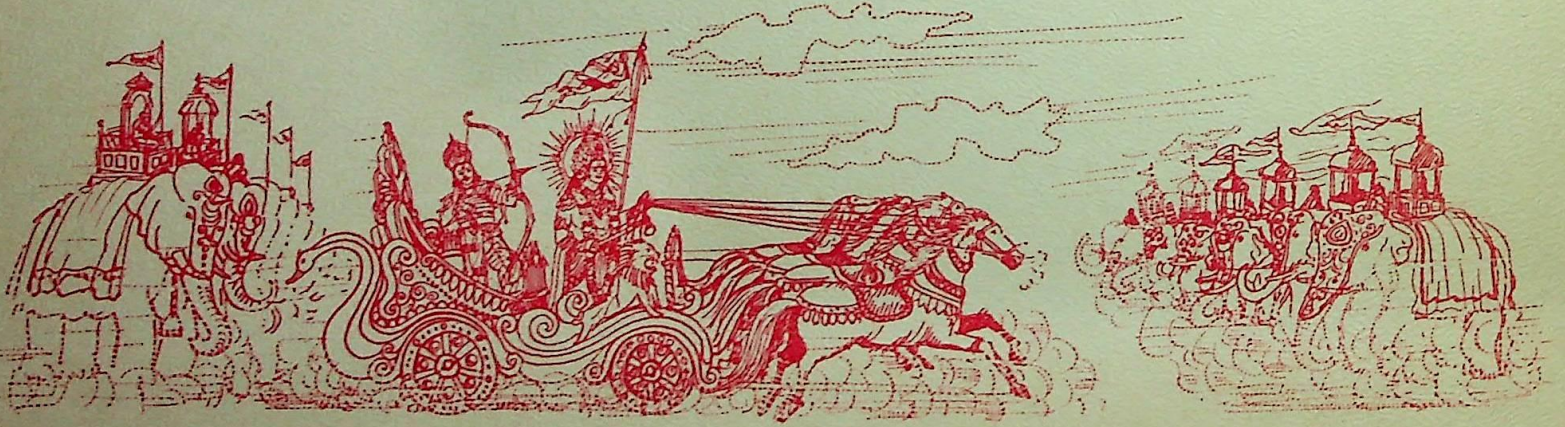




20. It (Self) is never born, nor does It ever die, nor having once come into being, will It ever not be any more. Unborn, eternal, perpetual, This ancient one is not destroyed when the body is destroyed.

न जायते म्रियते वा कदाचिन् नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ २० ॥

The Atman—the eternal soul, is a part of Paramatman—Supreme Soul, Lord Vishnu. It comes to this manifested and mortal world and assumes human form. Passing through the various stages of life—childhood, youth, maturity and old age—it undergoes all the experiences so essential for its final emancipation. The Atman, after the death of the body is seen merging with the Lord.







Learned commentators of the *Gita* point out, quite rightly, that the eighteen verses at the end of the Second Chapter which portray 'the heroic and sublime character of the *sthitapragya*' are the 'distilled essence' of the eighteen chapters of the *Gita*. The ideal character is presented vividly and with exceptional clarity. Indeed, not merely the concept but the very term—*sthitapragya*—is a gift of the *Gita*. The *sthitapragya* has mental steadfastness which arises from self-control. The mind is fixed in concentration on the self, and the faculties and senses are controlled and guided to right action—making for what is known as *Karma-yoga*. The object is of course the disinterested performance of *svadharma*. Control of the senses and the restless intellect is not easy. It requires great effort, will power and wisdom. This high endeavour succeeds through devotion and trust. Faith in the Ultimate, in the *Brahman*—*bhakti*—is of vital significance. Faith moves mountains. Right action arises from self-control, from faith in the Absolute Principle and from a recognition of one's identity in its responsible self.





1. SANJAYA said: Krishna spoke to Arjuna who was thus filled with compassion and tenderness, and whose eyes were dimmed with tears:

2. The Blessed LORD said: O Arjuna, in this critical hour, whence comes to thee this dejection, which is unworthy of an Aryan, not leading to heaven, and disgraceful?

3. Yield not to this unmanliness, O Arjuna; it does not become thee. Shake off this inglorious cowardice and arise, O Arjuna!

4. ARJUNA said: O Krishna, how can I fight against Bhishma and Drona, who are worthy of worship, with arrows in battle?

5. Instead of killing these highly venerable teachers, it would be far better to live on alms. If I kill them, my enjoyment of wealth and desires in this world will be blood-stained.

6. I know not which is better for us: whether we should conquer them or they should conquer us. After killing the sons of Dhritarashtra, who stand before us in battle array, we would not care to live.

7. Paralysed by faint-heartedness through a sense of pity and with my mind confused in respect of my duty, I ask you to tell me, for certain, wherein lies my good. I am your pupil and seek refuge in you. Instruct me.

8. For, I see nothing that will dispel the anguish that withers my senses even if I should win on earth unrivalled sovereignty over a thriving kingdom or lordship over the gods.

9. SANJAYA said: Having thus addressed Krishna, the mighty Arjuna said: "I will not fight", and became silent.

10. To him thus stricken with anguish and grief, O descendent of King Bharata, Krishna, standing between the two armies and as though smiling, addressed these words:

11. The Blessed LORD said: Thou mournest for those whom thou shouldst not mourn for; yet thou utterest (seeming) words of wisdom. The wise grieve neither for the living nor for the dead.

संजय अवाच ।

तं तथा कृपयाविष्टम् अश्रुपूर्णकुलेक्षणम् ।
विषीदन्तमिदं वाक्यम् अवाच मधुसूदनः ॥ १ ॥

श्रीभगवानुवाच ।

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
अनार्यजुष्टमस्वर्ग्यम् अकीर्तिकरमर्जुन ॥ २ ॥

क्लैब्यं मा स्म गमः पार्थ नैतत् त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप ॥ ३ ॥

अर्जुन अवाच ।

कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ।
अिषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ ४ ॥

गुरुनहत्वा हि महानुभावान् श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
हत्वार्थकामांस्तु गुरुनिर्ह्वं भुंजीय भोगान् रुधिरप्रदिग्धान् ॥ ५ ॥

न चैतद् विद्मः कतरन् नो गरीयो यद्वा जयेम यदि वा नो जयेयुः ।
यानेव हत्वा न जिजीविषामस् तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ ६ ॥

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसंमूढचेताः ।
यच्छ्रेयः स्यान् निश्चितं ब्रूहि तन् मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नं ॥ ७ ॥

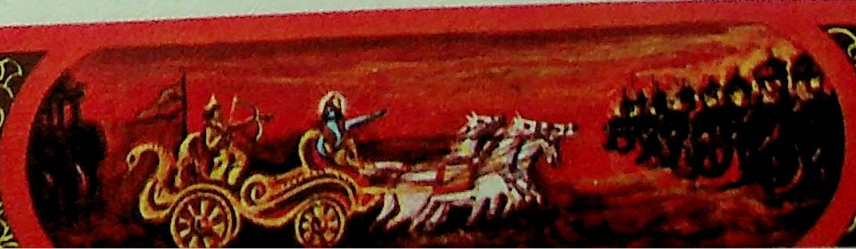
न हि प्रपश्यामि ममापनुद्याद् यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्वं राज्यं सुराणामपि चाधिपत्यम् ॥ ८ ॥

संजय अवाच ।

अवमुक्त्वा हृषीकेशम् गुडाकेशः परंतपः ।
न योत्स्य अिति गोविन्दम् अुक्त्वा तूष्णीं बभूव ह ॥ ९ ॥
तमुवाच हृषीकेशः प्रहसन् अिव भारत ।
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ १० ॥

श्रीभगवानुवाच ।

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पंडिताः ॥ ११ ॥





42, 43 & 44. The ignorant, revelling in the mere letter of the *Vedas*, declare that there is nothing else; carnal-minded, holding heaven for highest goal, they utter flowery words which promise birth as the result of works, and which abound in various specialised rites to be performed for the sake of pleasure and power; intent, as they are, on pleasure and power, their flowery speech robs them of their wits, and they have no clear attitude that can be centred on the supreme goal.

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।

वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ ४२ ॥

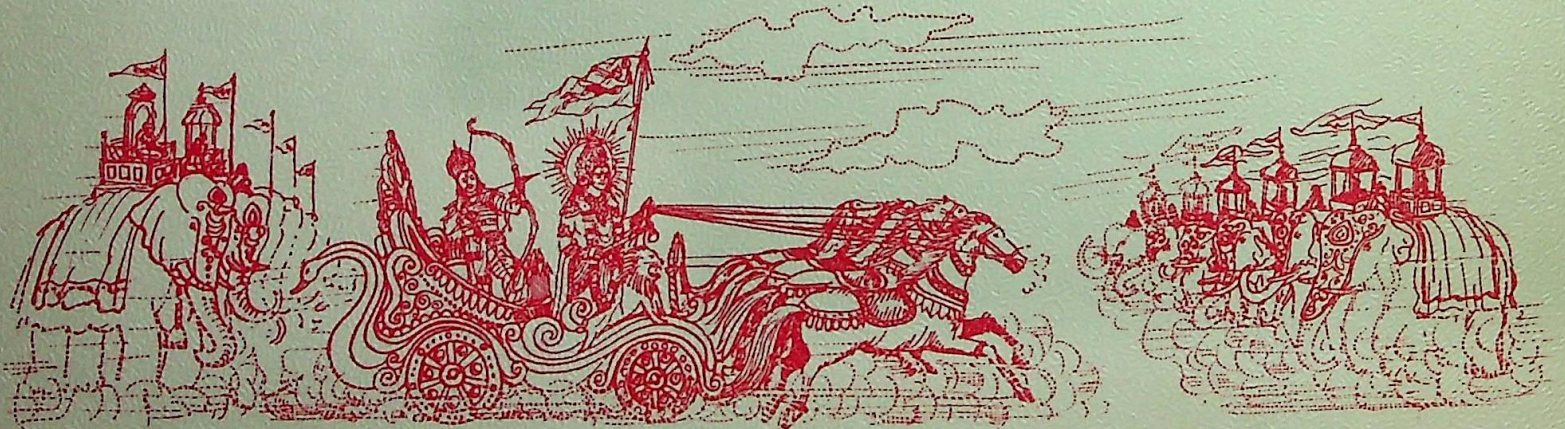
कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।

क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ ४३ ॥

भोगैश्वर्यप्रसक्तानां तयाऽपहृतचेतसाम् ।

व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ ४४ ॥

The human senses—hearing, touch, sight, taste and smell—originate in the five elements composing the entire creation, Ether, Air, Fire, Water and Earth. The senses enable man to function physically. However, it is the mind and budhi (intelligence) which control and use the senses for their respective goals. The mind leads to the domain of passion and vice, while budhi (intelligence) takes him to the path of salvation.





शब्द स्पर्श रूप रस गंध





12. For, never was I non-existent, nor thou, nor these kings; nor will any of us cease to be hereafter.

13. As in this body, the embodied soul passes through infancy, youth and old age, even so it passes on to another body. The sage is not perplexed by this.

14. O Arjuna! Contacts of the senses with their objects give rise to feelings of cold and heat, pleasure and pain. They are momentary and transient. (Therefore) endure them, O Arjuna.

15. O noblest of men, that man of firm mind, who is not disturbed by these, who is unmoved by pleasure and pain, is fit to attain immortality.

16. What is non-Being is never known to be real, and what is Being is never known to be unreal. The nature of both these has been known to seers of truth.

17. Know That to be indestructible by which all this is pervaded. None can destroy This which is immutable.

18. These bodies of the embodied One who is ever-lasting, indestructible and incomprehensible, are spoken of as having an end. Therefore, fight, O Arjuna.

19. He who thinks of This (Self) as killer and he who thinks of This as killed, are both ignorant. It neither kills nor is ever killed.

20. It (Self) is never born, nor does It ever die, nor having once come into being, will It ever not be any more. Unborn, eternal, perpetual, This ancient one is not destroyed when the body is destroyed.

21. He who knows It, O Arjuna, to be indestructible, ever-lasting, unborn and immutable—whom and how can that man slay or cause to be slayed?

22. As a man casts off worn-out garments and assumes others that are new, likewise the embodied soul casting off worn-out bodies, takes on others that are new.

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामः सर्वे वयमतः परम् ॥ १२ ॥

देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा ।
तथा देहांतरप्राप्तिर् धीरस्तत्र न मुह्यति ॥ १३ ॥

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास् तांस्तितिक्षस्व भारत ॥ १४ ॥

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ १५ ॥

नासतो विद्यते भावो नाभावो विद्यते सतः ।
अुभयोरपि दृष्टोऽन्तस् त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥

अविनाशि तु तद् विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित् कर्तुमर्हति ॥ १७ ॥

अन्तवन्तं अिमे देहा नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य तस्माद् युध्यस्व भारत ॥ १८ ॥

य अेनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।
अुभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

न जायते म्रियते वा कदाचिन् नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ २० ॥

वेदाविनाशिनं नित्यं य अेनमजमव्ययम् ।
कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २१ ॥

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णानि अन्यानि संयाति नवानि देही ॥ २२ ॥





23. Weapons cannot cleave It, Fire cannot burn It, Water cannot wet It and Wind cannot dry It.

24. It cannot be pierced; It cannot be burnt; nor wetted nor dried. It is eternal, all-pervading, unchangeable, immovable and has been existing from the very beginning.

25. Perceivable neither by the senses nor by the mind, It is not subject to change; therefore knowing It as such, thou shouldst not grieve.

26. And if thou deemest It to be always coming to birth and always dying, even then, O Arjuna, thou shouldst not grieve.

27. For, to one that is born death is certain to come, and, likewise, rebirth is certain for the one that has died. Therefore grieve not over that which is inevitable.

28. The state of all beings before birth is unmanifest; their middle state is manifest; their state after death is again unmanifest. Where then is the occasion to lament, O Arjuna?

29. One looks upon It with wonder; another speaks of It as such; another hears about It as a marvel; Yet even after hearing about It, no one knows It.

30. This Dweller in the body of all is eternal and indestructible, O Arjuna. Thou shouldst not, therefore, grieve for any one.

31. Again, considering thine own duty thou shouldst not shrink from it; for there is no greater good for a warrior than engaging in a righteous war.

32. Such a war, coming unsought, is a gate-way to heaven thrown open. True warriors, O Arjuna, should be happy over this.

33. But if thou wilt not fight this righteous battle, thou wilt fail in thy duty and honour, thus incurring sin.

34. People will for ever recount the story of thy disgrace; and for a man of honour disgrace is worse than death.

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २३ ॥

अच्छेद्योऽयमदाह्योऽयम् अक्लेद्योऽशोष्य अेव च ।
नित्यः सर्वगतः स्थाणुर् अचलोऽयं सनातनः ॥ २४ ॥

अव्यक्तोऽयमचिन्त्योऽयम् अविकार्योऽयमुच्यते ।
तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २५ ॥

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।
तथापि त्वं महाबाहो नैनं शोचितुमर्हसि ॥ २६ ॥

जातस्य हि ध्रुवो मृत्युर् ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽयं न त्वं शोचितुमर्हसि ॥ २७ ॥

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिघनान्येव तत्र का परिदेवना ॥ २८ ॥

आश्चर्यवत् पश्यति कश्चिदेनम् आश्चर्यवद् वदति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वाऽप्येनं वेद न चैव कश्चित् ॥ २९ ॥

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।
तस्मात् सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ ३० ॥

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत् क्षत्रियस्य न विद्यते ॥ ३१ ॥

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ ३२ ॥

अथ चेत् त्वमिमं धर्म्यं संग्रामं न करिष्यसि ।
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥ ३३ ॥

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।
संभावितस्य चाकीर्तिर् मरणादतिरिच्यते ॥ ३४ ॥

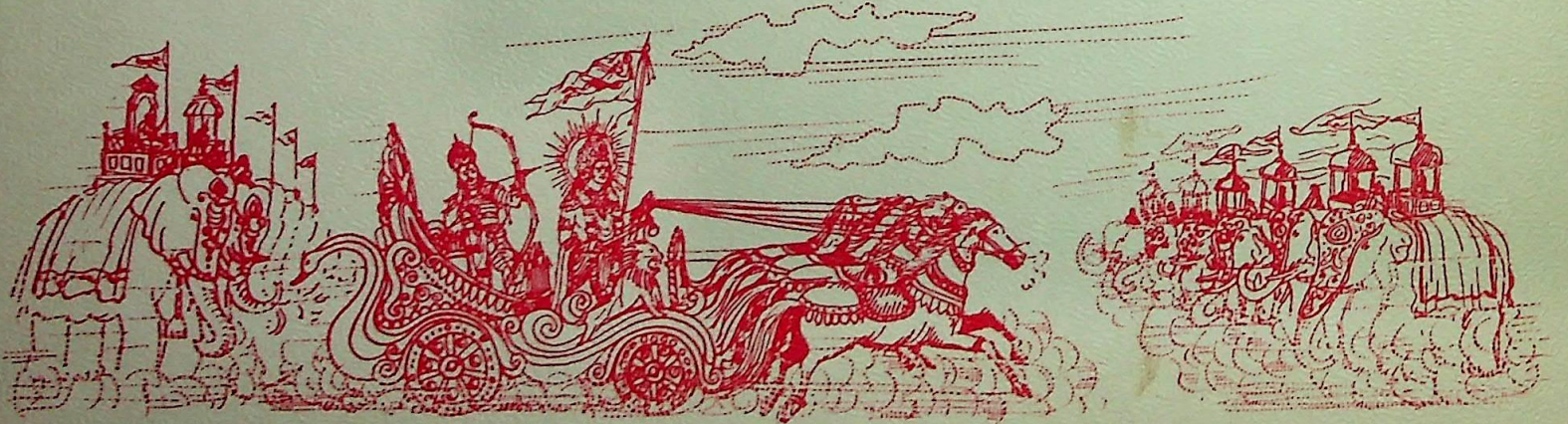




61. Holding all the senses in check, the Yogi should remain intent on 'Me'; for, his understanding is secure whose senses are under control.

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ ६१ ॥

The uncontrolled senses lead man's mind astray. Freedom from wordly attachment comes by destroying the very roots of desire. One can then attain eternal bliss. Transcendental knowledge should be consciously sought and effectively practised.







35. The great warriors will think that thou didst retire from battle due to fear and thou wilt fall in the esteem of those who have always honoured thee.

36. Thy enemies will speak many evil words about thee, slandering thy valour. What can be more painful than that?

37. Dying, thou shalt attain the heaven. Victorious, thou shalt enjoy the earth. Therefore, arise, O Arjuna, determined to fight.

38. Holding alike pleasure and pain, gain and loss, victory and defeat, enter wholly into battle; so doing, thou wilt avoid sin.

39. Thus have I set before you the wisdom of *Sankhya* (Knowledge of the nature of Pure Spirit). Now hear about that Yoga, resorting to which thou shalt be freed from the bondage of action.

40. Here no effort is lost, nor is any sin incurred. Even a little practice of such righteousness saves one from great danger.

41. The attitude, in this matter, springing from fixed, one-pointed resolve is but one, O Arjuna; but for those who have no fixed resolve, the attitudes are many-branched and unending.

42, 43 & 44. The ignorant, revelling in the mere letter of the *Vedas*, declare that there is nothing else; carnal-minded, holding heaven for highest goal, they utter flowery words which promise birth as the result of works, and which abound in various specialised rites to be performed for the sake of pleasure and power; intent, as they are, on pleasure and power, their flowery speech robs them of their wits, and they have no clear attitude that can be centred on the supreme goal.

45. The *Vedas* deal with the action of the threefold Modes; but be thou free from this threefold nature, O Arjuna. Be free from the pairs of opposites, abide in the eternal truth; caring not for acquisition and preservation, and be self possessed.

भयाद् रणादुपरतं मंस्यन्ते त्वां महारथाः ।

येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ ३५ ॥

अवाच्यवादांश्च बहून् वदिष्यन्ति तवाहिताः ।

निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥ ३६ ॥

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।

तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ ३७ ॥

मुखदुःखं समे कृत्वा लाभालाभौ जयाजयौ ।

ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ ३८ ॥

अपे तेऽभिहिता सांख्ये बुद्धिर्योगे त्विमां शृणु ।

बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ ३९ ॥

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ ४० ॥

व्यवसायात्मिका बुद्धिर् अकेह कुरुनन्दन ।

बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ ४१ ॥

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।

वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ ४२ ॥

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।

क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ ४३ ॥

भोगैश्वर्यप्रसक्तानां तयाऽपहृतचेतसाम् ।

व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ ४४ ॥

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।

निर्द्वन्द्वो नित्यसत्त्वस्थो निर्योगक्षेम आत्मवान् ॥ ४५ ॥





46. There would be as much use for all the *Vedas* to a wise *Brahmin* as there would be for a pond of water when there is flood on all sides.

47. To Action alone thou hast the right, never to the fruits thereof. Let not the fruit of action be thy motive; nor shouldst thou desire to avoid Action.

48. Engage in activity, O Arjuna, discarding attachment, steadfast in yoga, regarding success and failure as alike—for even-mindedness is known as yoga.

49. Far inferior is action, O Arjuna, to Action disciplined by intelligence. Therefore seek refuge in intelligence. Pitiable are those whose action is motivated by results.

50. Here in this world a man gifted with that attitude of intelligence escapes the result of both good and evil deeds. Therefore take to this yoga of skillfulness in action.

51. For, the wise, possessing knowledge and renouncing the fruits of their actions, are released from the bondage of birth, and go onwards to a state beyond all evil.

52. When thine understanding has transcended the maze of delusion, then wilt thou attain to that neutral attitude both in respect of what thou hast heard and wilt hear.

53. When thine understanding, bewildered no longer by the conflicting opinions of the scriptures, will rest firmly established in the Self, then wilt thou attain yoga.

54. ARJUNA said: What, O Krishna, is the mark of the man whose understanding is secure, whose mind is fixed in concentration? How does he speak? How does he sit? How does he walk?

55. The Blessed LORD said: When one banishes all desires and cravings, that arise in the mind, O Arjuna, and finds comfort for himself only from Self, then he is called the man of secure understanding.

यावानर्थं अदपाने सर्वतः संप्लुतोदके ।

तावान् सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ ४६ ॥

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

मा कर्मफलहेतुर्भूर्मा ते संगोऽस्त्वकर्मणि ॥ ४७ ॥

योगस्यः कुरु कर्माणि संगं त्यक्त्वा धनंजय ।

सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ ४८ ॥

दूरेण ह्यवरं कर्म बुद्धियोगाद् धनंजय ।

बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ ४९ ॥

बुद्धियुक्तो जहातीह भुभे सुकृतदुष्कृते ।

तस्माद् योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ ५० ॥

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।

जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ ५१ ॥

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।

तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ ५२ ॥

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला ।

समाधावचला बुद्धिस् तदा योगमवाप्स्यसि ॥ ५३ ॥

अर्जुन उवाच ।

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।

स्थितधीः किं प्रभाषेत किमासीत ब्रजेत किम् ॥ ५४ ॥

श्रीभगवानुवाच ।

प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् ।

आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥





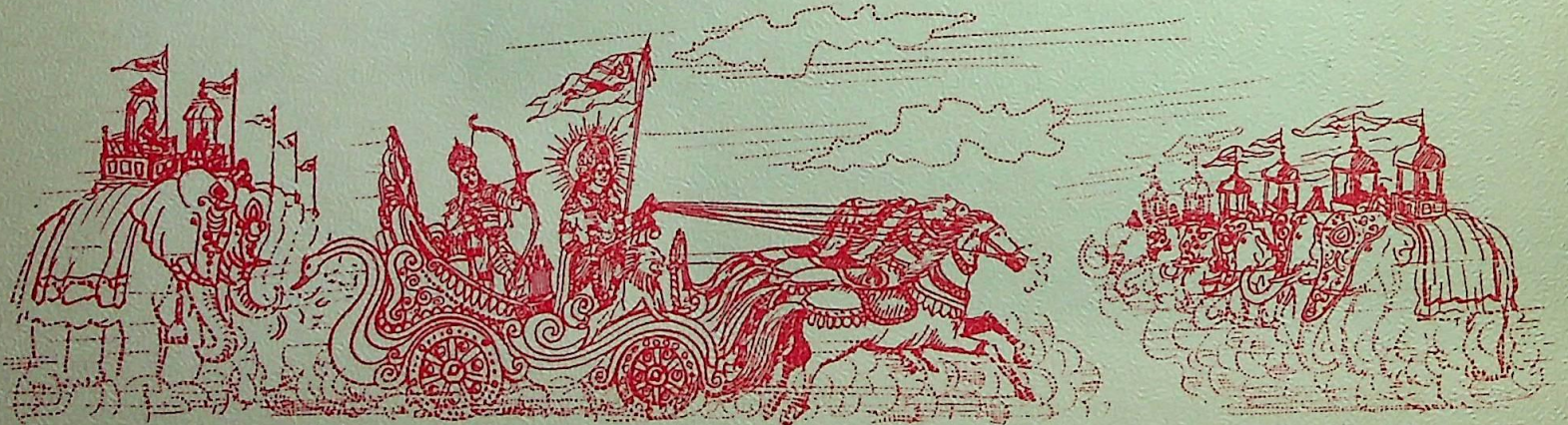
62. In a man meditating on objects of senses, there grows an attachment for him. Attachment begets craving and craving begets wrath.

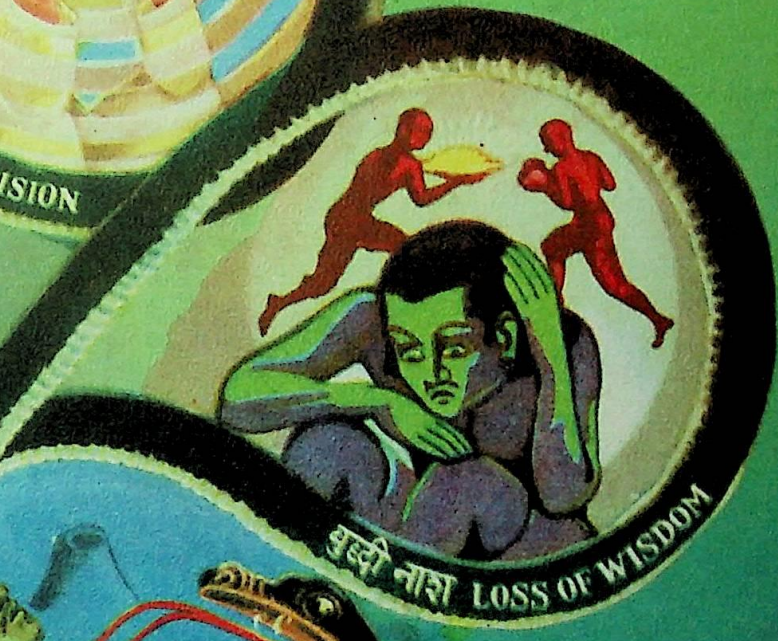
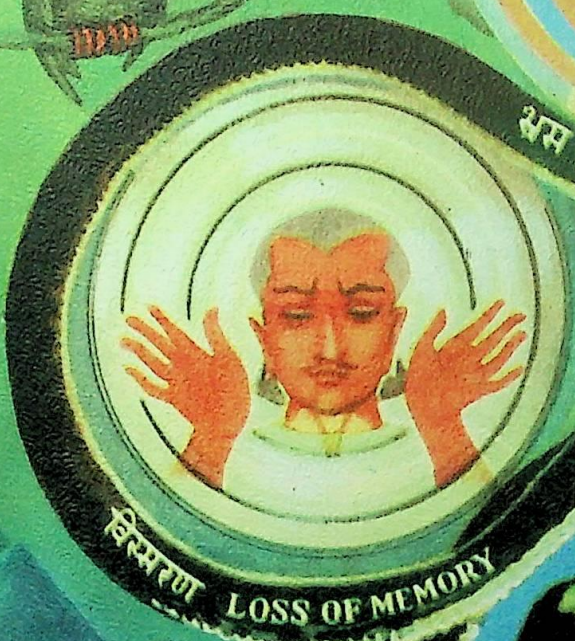
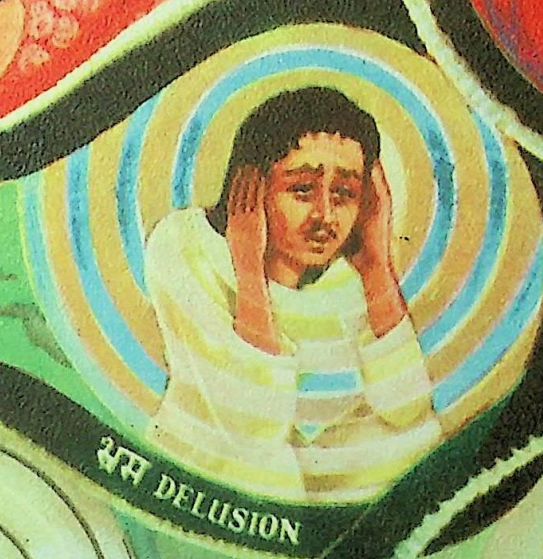
ध्यायतो विषयान् पुंसः संगस्तेषूपजायते ।
संगात् संजायते कामः कामात् क्रोधोऽभिजायते ॥ ६२ ॥

63. Wrath brings about bewilderment and delusion. These lead to loss of memory, and loss of memory destroys reason; and reason's destruction spells complete ruin.

क्रोधाद् भवति संमोहः संमोहात् स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात् प्रणश्यति ॥ ६३ ॥

The Peace of the soul is the pre-requisite for achieving the Ultimate. For spiritual peace, man must act without desire for the fruits of action. Attachment arises from hankering after the fruits of action. From attachment comes passion and passion gives rise to anger which deludes and directly leads to loss of memory. Without memory, wisdom withers away: total ruin is the final result.







56. He whose mind is untroubled by sorrows and evinces no interest in joys, who is free from attachment, fear and anger, he is called the sage of secure understanding.

57. He who remains unattached in all cases and feels neither joy nor resentment whether good comes his way or bad—that man's understanding is secure.

58. Again, when, like the tortoise drawing in its limbs from all sides, this man draws in his senses from objects of sense-interest, his understanding is secure.

59. When the man abstains from feeding his senses, the feeling of the senses may be deadened and yet desire may linger. The craving disappears when he realises the Supreme.

60. For, in spite of the wise man's efforts, O Arjuna, the excited senses forcibly distract his mind.

61. Holding all the senses in check, the Yogi should remain intent on 'Me'; for, his understanding is secure whose senses are under control.

62. In a man meditating on objects of senses, there grows an attachment for him. Attachment begets craving and craving begets wrath.

63. Wrath brings about bewilderment and delusion. These lead to loss of memory, and loss of memory destroys reason; and reason's destruction spells complete ruin.

64. A man of disciplined mind moves among sense objects with the senses withdrawn from likes and dislikes, and brought under complete self-control. He attains peace of mind.

65. That peace of mind is the end of all pain, for one whose mind is at peace is soon established in wisdom.

66. The undisciplined man has neither understanding nor the power of concentration. For such a one who is neither steady nor meditative, there is no peace nor happiness.

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६ ॥

यः सर्वत्रानभिस्तेहस् तत् तत् प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ ५७ ॥

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।
अिन्द्रियाणीन्द्रियार्थेभ्यस् तस्य प्रज्ञा प्रतिष्ठिता ॥ ५८ ॥

विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ ५९ ॥

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।
अिन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ ६० ॥

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ ६१ ॥

ध्यायतो विषयान् पुंसः संगस्तेषूपजायते ।
संगात् संजायते कामः कामात् क्रोधोऽभिजायते ॥ ६२ ॥

क्रोधाद् भवति संमोहः संमोहात् स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात् प्रणश्यति ॥ ६३ ॥

रागद्वेषवियुक्तस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ ६४ ॥

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥ ६५ ॥

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
न चाभावयतः शान्तिर् अशान्तस्य कुतः सुखम् ॥ ६६ ॥





67. The mind that runs after any of the roving senses, sweeps away its wisdom, as a vessel upon the waters is carried away by the wind.

68. Therefore, O Mighty-Armed (Arjuna), he, whose senses are withdrawn from sense objects, is well-established in wisdom.

69. During that which is night for all beings, the disciplined soul is wide awake; when all other beings are awake, it is night for the Seer who knows.

70. He in whom all desires subside, even as the waters subside in the ocean which, though ever being filled by them, never overflows—that man attains peace; not he who clings to his desires.

71. The man who renounces all desires and moves about without attachment, free from the sense of 'I' and 'mine'—he attains peace.

72. This is the state, O Arjuna, of the man who rests in *Brahman*; having attained it one is never deluded. He who is established in this state, even at the hour of death, attains to Supreme Bliss.

अिन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।
तदस्य हरति प्रज्ञां वायुर्नाविमिवाम्भसि ॥ ६७ ॥

तस्माद् यस्य महाबाहो निगृहीतानि सर्वशः ।
अिन्द्रियाणीन्द्रियार्थेभ्यस् तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ ६९ ॥

आपूर्यमाणम् अचलप्रतिष्ठम्
समुद्रमापः प्रविशन्ति यद्वत्
तद्वत् कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी ॥ ७० ॥

विहाय कामान् यः सर्वान् पुमांश्चरति निःस्पृहः ।
निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥ ७१ ॥

अेषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वाऽस्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ ७२ ॥

*Here ends the Second Chapter known as
"The Yoga of Knowledge" (of the nature of
Pure Spirit).*

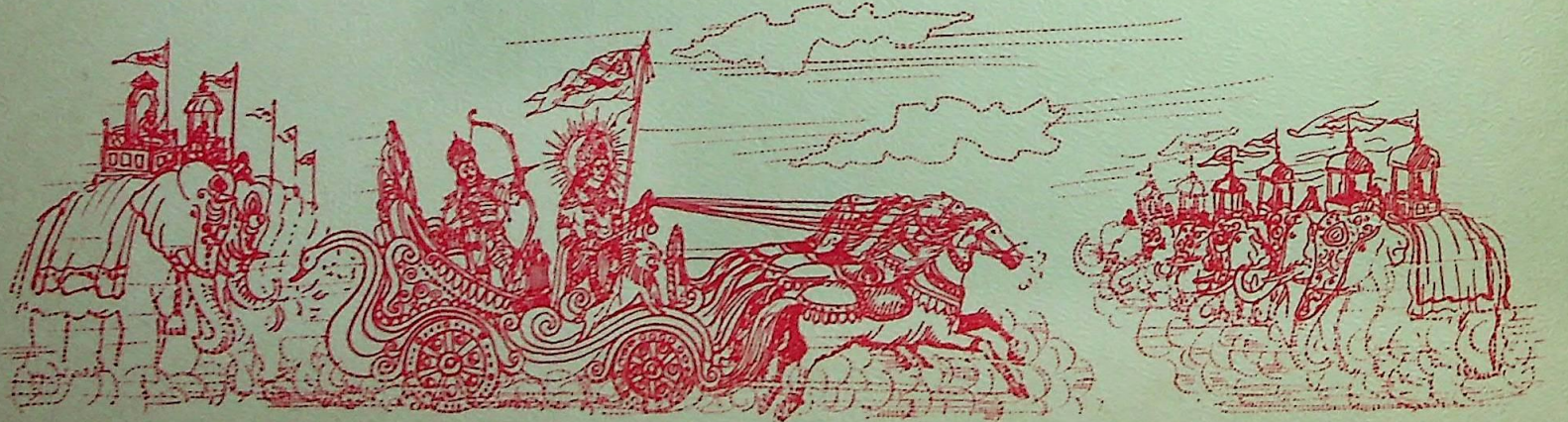


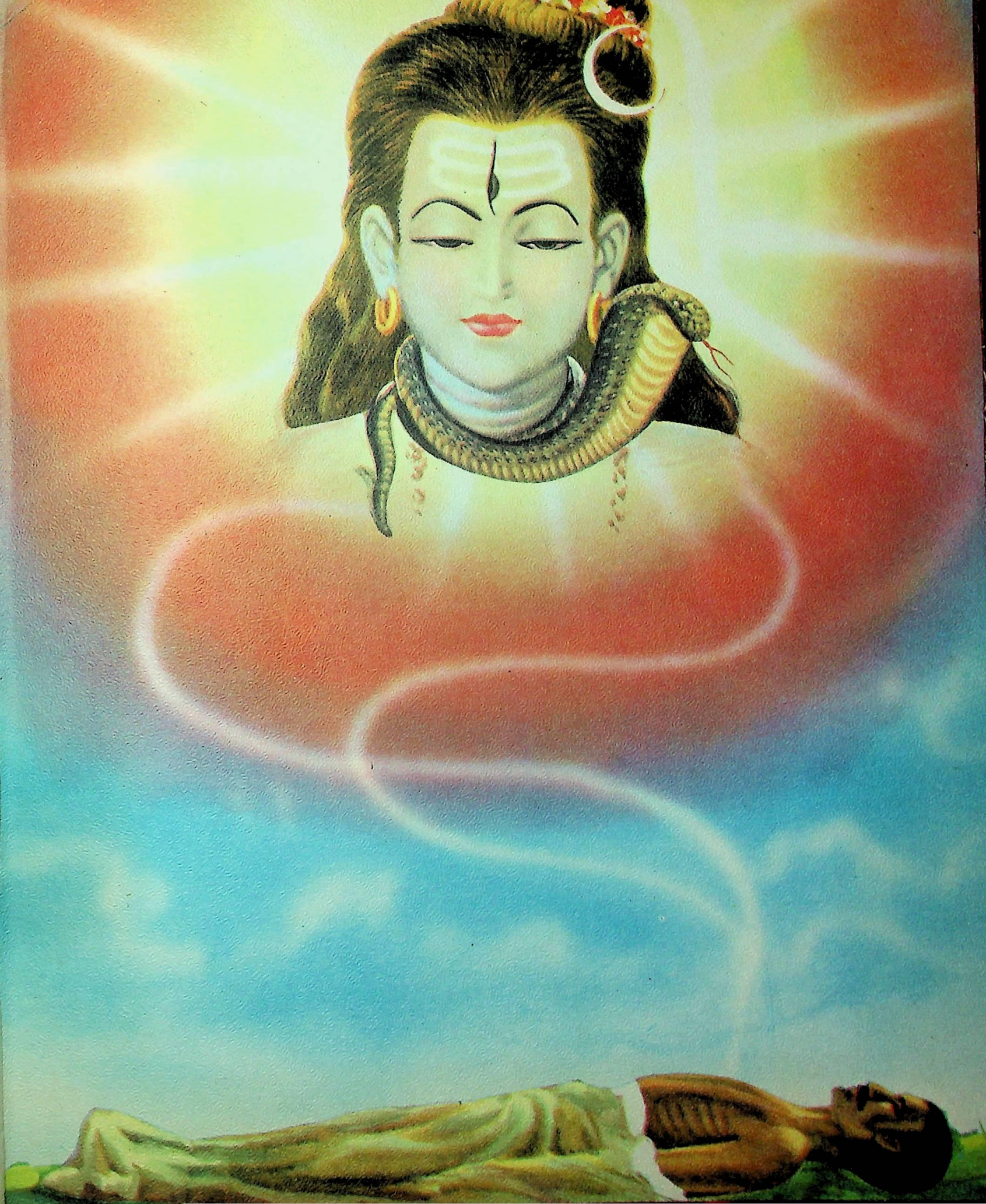


72. This is the state, O Arjuna, of the man who rests in *Brahman*; having attained it one is never deluded. He who is established in this state, even at the hour of death, attains to Supreme Bliss.

अेषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वाऽस्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ ७२ ॥

Detachment from sense objects leads to the expulsion of all desires from the heart. Then there is no bewilderment or delusion. The temporal end, the moment of death leads to the blissful realm of God.







CHAPTER III

THE YOGA OF ACTION

Exposition of the major principles being over, detailed explanation commences from this chapter. Krishna has already given a fine image of the *sthitapragya*—the man of equable temperament and steadfast mind. Arjuna is, however, still confused. He misinterprets the Lord's teachings and raises a doubt: If Reason is superior to Action, then would it not be better to achieve the status of a *sthitapragya*? If it is possible that renunciation can be reached after achieving equanimity—peace of mind, why then should one engage in such a terrible activity as war? Krishna answers with great clarity and cogency that it is impossible for Man to give up Action. It is inherent in his nature; and the force of *Prakriti*, Nature, compels one to Action. Since inactivity is impossible, the most desirable course is to steady one's mind, through control over the senses, and perform one's duties. Why, without Action one cannot even survive. Krishna defines and elaborates upon earlier doctrines of *Karma* and *Yagya* (sacrificial ritual) by combining these ideas. Action is not Man's creation but the supreme Being's. Welfare both personal and social, arose from *Yagya*, and without Action all that is impossible. Man and Action become synonymous and actions or their fruits cease to be the chains of man. Devoted, desireless action brings true freedom.

It is true, certainly, that a man who has attained divine knowledge is at a stage where he need not perform any duties for his own gain, and he is not attached by any bonds to other people. But this does not imply that he lapses into inactivity—total inertia. That is not possible. In fact the true *Gyani* the Wise One—is now in a much better position to work desirelessly for the welfare of others since his own interests have receded into the background.

Krishna gives the relevant example of Janaka, the father of Sita—the great philosopher king. But, why speak of the wisest and the most learned? Even He, says the Lord, cannot stay inactive. The great ones have a duty—the sacred obligation of universal welfare, which they fulfil by setting noble examples of action. They have to illuminate the way for lesser mortals, as guides and pioneers. Fundamentally, even the wisest is bound by the intrinsic laws of Nature (*Prakriti*) to act. Death is no consideration in the discharge of one's duties and





responsibilities: *svadharma* is paramount. Vacillation and inactivity are really death-like: they destroy.

While engaged in action the true *Karma-yogi* has to give up all the desire for its fruits, and in doing so gains immeasurably. The intention behind Action is important: our inner attitudes and feelings control the quality of our works and their outcome. What really counts is our motives. Living in this world of temptations and self-seeking, a ruthless self-examination of our attitudes and intentions is of fundamental value, and absolutely necessary. Our genuine welfare, the good of society and universal happiness, depend on this. The quality of life is governed not by the magnitude of knowledge or wealth and the scale of action but by the genuineness and spirit of our motives. As Acharya Vinoba Bhave puts it: "Though the action of the worldly man and the *Karma-yogi* look alike, the *Karma-yogi's* distinction is that he has given up attachment to the fruit of his action and finds joy in the action itself."

Disinterested action is a vital spiritual bond. After all, the *Karma-yogi's* actions unite him with the whole of creation. He is genuinely in the exalted state of being identified with the Great Soul. Surrendering the desire for fruits of action brings great psychological freedom and hence power. Tensions born out of conflicting desires and selfishness are subdued. Genuine creativity is born when a man is free—secure in the knowledge that he is expressing himself truly, that is, his true identity lies in the discharge of his duties, obligations—his particular *svadharma*. In the *yoga* of desireless action there is great bliss, a stupendous power both of blessing the individual and promoting the welfare of society. The mind is purified when selfishness melts away in right action. Indeed, "*The Karma-yogi's* work is a form of prayer. His mind is purified by it, and the clear mind receives the image of *gyana*, true knowledge."

Arjuna then raises the question why a man commits sin, even though apparently he may have no desire to do so. Krishna's celebrated and scientific reply is that desire, anger and other emotions stupefy the mind. Hence everyone should control the mind by restraining the senses.

The essence of the Lord's teachings in this Chapter lies in His establishing (i) the inevitability of *Karma-yoga* because, and even though Reason may enable one to become equable, one cannot escape Action and (ii) the need for engaging in Action desirelessly, not for one's own but for the universal good.

The most significant aspect of this chapter is, however, the Lord's injunction: "Dedicate all actions to me." Krishna has given a preview of the central principle of the Path of Devotion—performance of all actions with the aim of dedicating them to the Ultimate Spirit.





1. ARJUNA said: If, O Krishna, you hold that the Path of Wisdom is superior to the path of Action, then why, O Krishna, do you urge me to this dreadful deed?

2. You seem to confuse my understanding with perplexing speech; tell me, therefore, in clear and certain words, only that whereby I may attain the highest good.

3. The Blessed LORD said: O sinless one (Arjuna), twofold is the path in this world, already described by Me—the Path of Wisdom (*Gyana-yoga*) for the meditative and the Path of Works (*Karma-yoga*) for the active.

4. Man does not attain freedom from action by abstention from action, nor does he attain that freedom by mere renunciation.

5. For none can ever remain inactive even for a moment; for all are compelled to action by the modalities inherent in nature.

6. He who restrains the organs of action but allows the mind to dwell on the sense-objects, such a self-deluded one is called a hypocrite.

7. But he, O Arjuna, who controls all the senses by the mind, and follows the Path of Works without attachment—that man excels.

8. Do, therefore, perform thy allotted work; for action is superior to inaction. Without action even bare maintenance of thy body is not possible.

9. This world of men is bound by action, except when it is performed as an act of sacrifice. Therefore, O Arjuna, perform action without attachment.

10. Together with Sacrifice, did the Lord of creatures create, in ancient times, mankind declaring: "By this shall you increase; let this be to you the giver of all your desires.

11. "With this sacrifice, may you gratify the gods and may the gods nourish you; thus fostering one another, may you attain the highest good.

अर्जुन उवाच ।

ज्यायसी चेत् कर्मणस्ते मता बुद्धिर्जनार्दन ।
तत् किं कर्मणि घोरे मां नियोजयसि केशव ॥ १ ॥

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ २ ॥

श्रीभगवानुवाच ।

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मया नघ ।
ज्ञानयोगेन सांख्यानां कर्मयोगेन योगिनाम् ॥ ३ ॥

न कर्मणामनारंभात् नैष्कर्म्यं पुरुषोऽश्नुते ।
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ ४ ॥

न हि कश्चित् क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ५ ॥

कर्मैन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
अिन्द्रियार्थान् विमूढात्मा मिथ्याचारः स अुच्यते ॥ ६ ॥

यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।
कर्मैन्द्रियैः कर्मयोगम् असक्तः स विशिष्यते ॥ ७ ॥

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रासि च ते न प्रसिद्ध्येदकर्मणः ॥ ८ ॥

यज्ञार्थात् कर्मणोऽज्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसंगः समाचर ॥ ९ ॥

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वम् अेष वोऽस्त्विष्टकामधुक् ॥ १० ॥

देवान् भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ११ ॥





12. "Those gods will bestow on you the desired boons". He who enjoys their gifts without making offerings to them is a thief, indeed.

13. The righteous men who eat what is left over from the sacrifice are freed from all sin; but the wicked who prepare food for themselves eat sin.

14. From food spring all creatures; from rain food is produced; from Sacrifice comes rain and Sacrifice has its origin in Action.

15. Know that Action arises from *Brahman*, the Supreme God, the *Vedas* and *Brahman* from the Imperishable. Hence, all-pervading *Brahman* is eternally bound up with Sacrifice.

16. He who does not follow the wheel thus set revolving in this world, and lives in sin and sensuality, lives, O Arjuna, in vain.

17. But the man who is devoted to the Self, is satisfied and content with the Self, by him no action need be performed.

18. He who has no interest at all in anything done, nor in anything not done, nor has he any need to rely on anything for personal ends;

19. Therefore, always remaining detached, perform action constantly. For, through performance of action without attachment, man attains the highest.

20. Through action alone Janaka and such others achieved perfection. Again, having due regard for the benefit of mankind thou must act.

21. Whatever way the superior man adopts that very one is also followed by other men. Whatever example he sets, that the other people follow.

22. For me, O Arjuna, there is nothing in the three worlds which I am obliged to do. There is nothing worth gaining that I have not gained; yet I am ever engaged in action.

23. If I were not ever-active and never-relaxing, O Arjuna, men would follow my example in every way.

अष्टान् भोगान् हि वो देवा दास्यन्ते यज्ञभाविताः ।
तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ १२ ॥

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुङ्क्ते ते त्वधं पापा ये पचन्त्यात्मकारणात् ॥ १३ ॥

अन्नाद् भवन्ति भूतानि पर्जन्यादन्नसंभवः ।
यज्ञाद् भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४ ॥

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।
तस्मात् सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ १५ ॥

अेवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
अघायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ १६ ॥

यस्त्वात्मरतिरेव स्याद् आत्मतृप्तश्च मानवः ।
आत्मन्येव च संतुष्टस् तस्य कार्यं न विद्यते ॥ १७ ॥

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ १८ ॥

तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन् कर्म परमाप्नोति पूरुषः ॥ १९ ॥

कर्मणैव हि संसिद्धिम् आस्थिता जनकादयः ।
लोकसंग्रहमेवापि संपश्यन् कर्तुमर्हसि ॥ २० ॥

यद् यदाचरति श्रेष्ठः तत् तदेवेतरो जनः ।
स यत् प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥

न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु । कश्चन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ २२ ॥

यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।
मम वर्तमानवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ २३ ॥

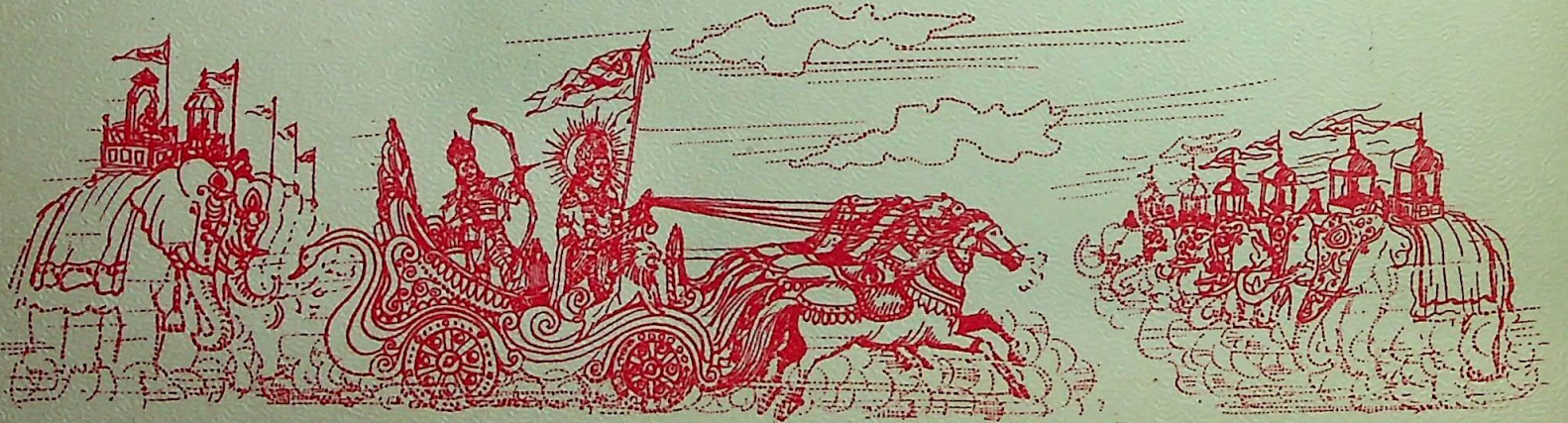


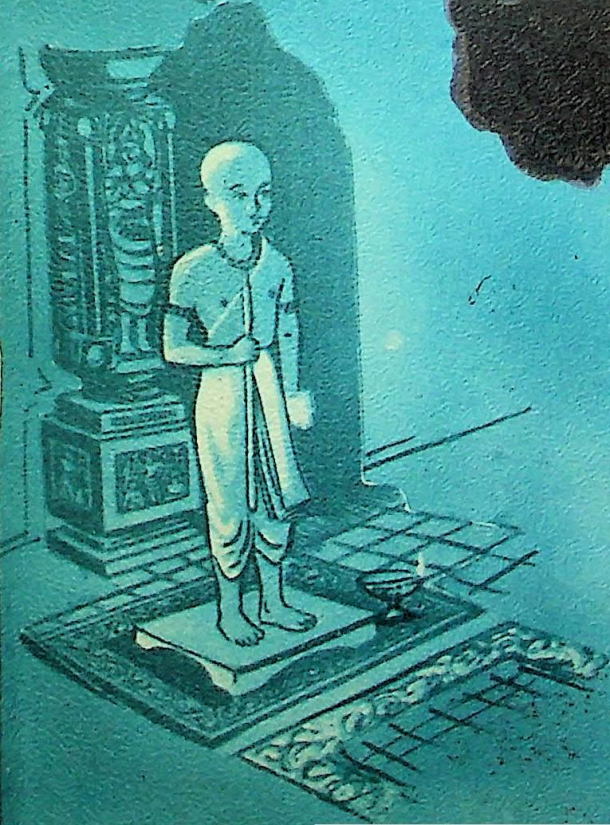
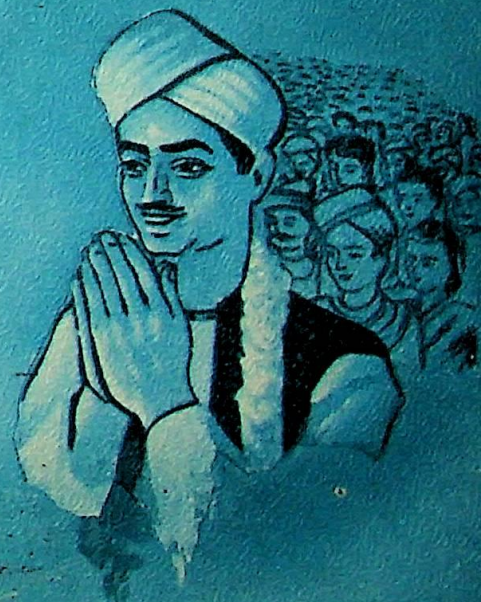
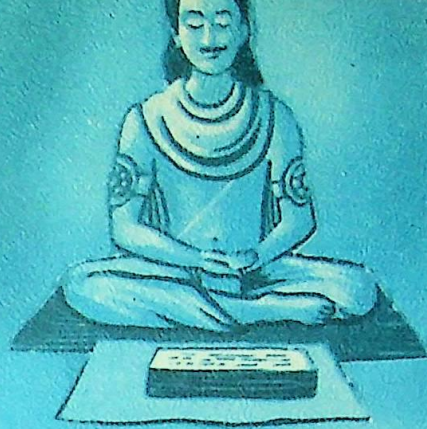


9. This world of men is bound by action, except when it is performed as an act of sacrifice. Therefore, O Arjuna, perform action without attachment.

यज्ञार्थात् कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसंगः समाचर ॥ ९ ॥

“Action for the sake of sacrifice” means acts of selfless service dedicated to God. This is termed as Karma Yoga—the path of action and is one of the six principal ways to reach God and attain the Eternal Bliss. A *Karma Yogi* is never interested in the fruits or results of his actions while he is intent on performing all the wordly duties.







24. If I were not to perform my task, these worlds would be ruined. I should then cause chaos, and the destruction of all creatures.

25. Just as the ignorant act from attachment, O Arjuna, even so, but without attachment, should the wise work, with the desire to help mankind;

26. Let not the wise man confuse the mind of the ignorant who act from attachment. Rather, let him act with his mind fixed on the Supreme, and thus encourage others to do likewise.

27. All action is entirely done by the modes of nature; but the man, deluded by egoism thinks "I am the doer".

28. But he, O Mighty-armed Arjuna, who understands the distinction between Works and Modes, does not get involved knowing that it is but the Modes acting on the Modes.

29. Deluded by the modes of nature, men become attached to the activities of the modes. The wise man who knows the truth of things should not unsettle those who are dull and have not the knowledge.

30. Surrendering all thy works to Me, and fixing thy mind in the Self, and being free from desire and egoism, do thou fight delivered from thy dejection.

31. Those who always follow this teaching of mine, with full faith and without mistrust are released from the bondage of all their actions.

32. But those senseless people, and blind to all understanding, who do not follow this doctrine, know that they are ruined.

33. Even a man of Wisdom acts according to his nature; all creatures follow their nature; of what avail is wilful absention to them then?

34. Each sense has its fixed likes and dislikes towards its objects; man should never come under their sway, for they are enemies acting against his welfare.

अुत्सोदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।
संकरस्य च कर्ता स्याम् अपुह्न्यामिमाः प्रजाः ॥ २४ ॥

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद् विद्वांस्तथाऽसक्तः चिकीर्षुर्लोकसंग्रहम् ॥ २५ ॥

न बुद्धिभेदम् जनयेद् अज्ञानां कर्मसंगिनाम् ।
जोषयेत् सर्वकर्माणि विद्वान् युक्तः समाचरन् ॥ २६ ॥

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहंकारविमूढात्मा कर्ताऽहमिति मन्यते ॥ २७ ॥

तत्त्ववित् तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ २८ ॥

प्रकृतेर्गुणसंमूढाः सज्जन्ते गुणकर्मसु ।
तानकृत्स्नविदो मन्दान् कृत्स्नविन्न विचालयेत् ॥ २९ ॥

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीनिर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३० ॥

ये मे मतमिदं नित्यम् अनुतिष्ठन्ति मानवाः ।
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ ३१ ॥

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।
सर्वज्ञानविमूढान् तान् विद्धि नष्टानचेतसः ॥ ३२ ॥

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३३ ॥

अिन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत् तौ ह्यस्य परिर्पाथितौ ॥ ३४ ॥





35. Better is one's own duty, though imperfectly performed, than another's well-performed one; better is death in the discharge of one's own duty and it is dangerous to fulfil another's.

36. ARJUNA said: Then what impels a man to commit sin, O Krishna, even against his will, as if compelled by some force?

37. The Blessed LORD said: It is Desire, It is Wrath, born of the mode called Passion. It is all-devouring, all vitiating. Know this to be the enemy in this world.

38. As fire is obscured by smoke, a mirror by dust and the foetus by the womb, so is this (knowledge) obscured by Passion.

39. Wisdom is obscured, O Arjuna, by this eternal enemy of the wise man, the insatiable fire of Passion.

40. This is said to be lodged in the senses, the mind and the intellect. By means of these it obscures knowledge and bewilders the man.

41. Therefore, O Arjuna, mastering first the senses, kill the sinful destroyer of Self-knowledge and discrimination.

42. Subtle, it is taught, are the senses—subtler than the senses is the mind; subtler than the mind is the intellect; but subtler even than the intellect is He (the Absolute).

43. Thus knowing Him to be subtler than and superior to the intellect, and controlling the self by the Self, destroy, O Arjuna, this enemy, Lust, so difficult to overcome.

श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३५ ॥

अर्जुन उवाच ।
अयं केन प्रयुक्तोऽयं पापं चरति पुरुषः ।
अनिच्छन्नपि वाष्पेय बलादिव नियोजितः ॥ ३६ ॥

श्रीभगवानुवाच ।
काम ओष क्रोध ओष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनम् अिह वैरिणम् ॥ ३७ ॥

धूमेनाव्रियते वह्निर यथाऽऽदर्शो मलेन च ।
यथोल्बेनावृतो गर्भस् तथा तेनेदमावृतम् ॥ ३८ ॥

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३९ ॥

अिन्द्रियाणि मनो बुद्धिः अस्याधिष्ठानमुच्यते ।
अेतैर्विमोहयत्येषः ज्ञानमावृत्य देहिनम् ॥ ४० ॥

तस्मात् त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ ४१ ॥

अिन्द्रियाणि पराण्याहुः अिन्द्रियेभ्यः परं मनः ।
मनस्तु परा बुद्धिः यो बुद्धेः परतस्तु सः ॥ ४२ ॥

अेवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ४३ ॥

*Here ends the Third Chapter entitled
"The Yoga of Action".*





CHAPTER IV

THE YOGA OF KNOWLEDGE AND RENUNCIATION OF ACTION

This chapter is an extension of the earlier Discourse. The true nature of Action is being defined: Arjuna ought to engage in Action, with the aid of knowledge, realisation of Truth and Yoga. The doubt which is troubling him and the hesitation as to whether he should fight or desist are the result of ignorance. This ignorance has to be destroyed by wisdom. He will then know the righteous path to action. Of course, wherever the word *karma* (action) is used, it stands for *svadharma*. The Lord has already stated that in the attempt to achieve desirelessness, control over lust, greed and anger are essential. The mind has to be pure and peaceful, and in harmony with Creation.

In the process of defining true action the Lord uses the concepts of *vikarma* (wrong action) and *akarma* (inaction). Whereas *Karma* (action) is "the concrete, outward action performed as *svadharma*," *vikarma* means the "participation of the mind and heart in the external action." The whole being of the individual has to enter into his actions. The emphasis is on the unity of being (inner nature) and action. For the control of the human body, austerity is prescribed and, for inner serenity, meditation; so that the body and the mind are in harmony. Action as such is valueless; so is meditation without action.

Righteous action in the fulfilment of one's inherent character leads to true knowledge. The essence of Action becomes clear. When the inner spirit has motivated, and blended with, *karma*, action, there is a great release of power. This happens because desirelessness is awakened and a state of realisation of the true nature of action is arrived at, *karma* becomes *akarma*—that is detached, realised action. Action that is harmonious, that is not restless, amounts, paradoxically, to inaction. Then the individual feels that even when he is acting he is not conscious of the burden of action. His whole personality is merged in the spirit of action. All the dross of impurities around actions—selfishness, pettiness, desire for fruits, aversion, attachment—is burnt away when there is inner purity.

It is interesting to observe that Krishna suggests that knowledge about *karma* and *vikarma* can be learnt from the saints. Mere theory briefly expounded is no good. Devoted learning from the genuinely wise ones is the course suggested.

One can almost hear the Lord telling Arjuna, "Your confusion needs steadying of





your mind; associate yourself with the saints, seek sanctuary and detachment from confusion in the great company of the wise. What they teach you will bring serenity of mind even in the course of continuous action; external storms will become still in the peace of your soul."

This theory of the nature of detached action lies at the heart of the Fourth Chapter. Krishna gives His own example—his descent into the world in different manifestations (*avatars*) to combat evil. He has been involved in action for universal welfare, but He does not acquire merit or demerit. He is nonattached. Krishna exhorts Arjuna to act in the manner of King Janaka. At this stage the Lord also explains the true spirit of *yagya* (ritual sacrifice). It is not merely external. For the purpose of true *yagya* all actions should be undertaken, giving up the desire for their fruits. Such action and ritual sacrifice lead not to the bondage of attachment but to freedom. As Dr. Radhakrishnan puts it, "Restraint is the essence of all sacrifice and so all sacrifices may be regarded as means to spiritual growth . . . The law of the world is sacrifice and he who violates it cannot obtain mastery either here or beyond."

The relevance is stressed, by the Lord, of life-giving wisdom which leads to 'freedom of action and liberation from bondage of work.' Faith is the fountainhead of knowledge, and experience teaches the truth. All the confusion arising from sense data—differences, chaotic relationships, ignorance and other similar faults which lack of self-control breeds—can be overcome by true wisdom. Attainment of wisdom is possible only through yoga; it arises from within and at its own proper time. There are no short cuts. Dedication and patience are required.

The essential points made by Lord Krishna in this chapter are:

1. Realisation that all created things exist in the Self of the Blessed Lord, is true equanimity—Equability of Reason;
2. When Realisation (experienced wisdom) comes, all actions cease to bind the doer;
3. All action is ultimately merged in Knowledge;
4. Action in itself is not the source of bondage; the latter arises from ignorance;
5. Consequently, Arjuna should give up Ignorance, follow the path of *Karma-yoga* and fight.

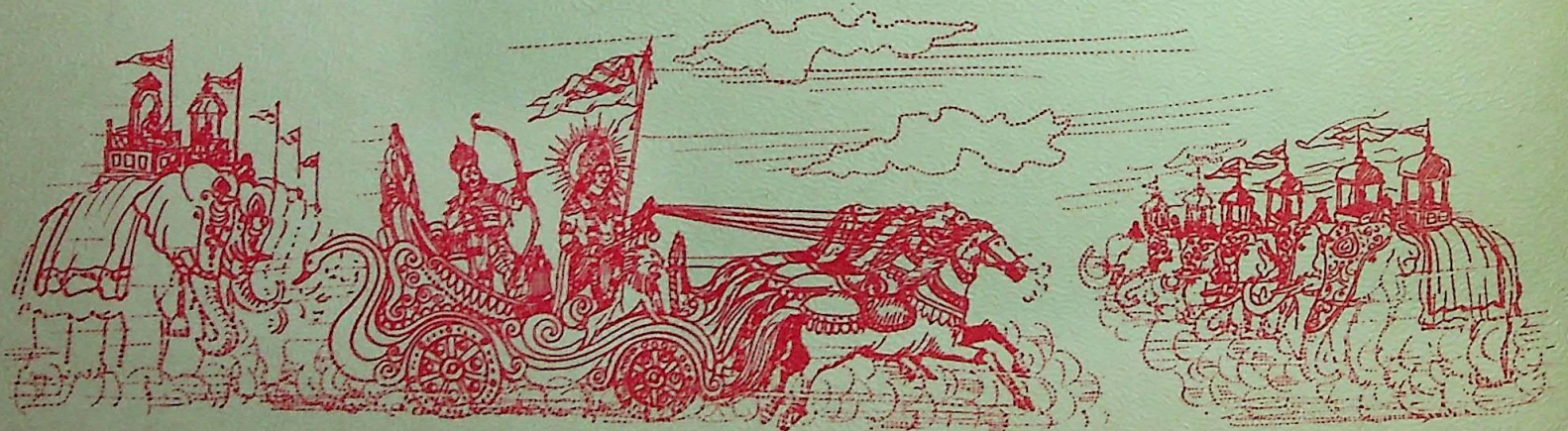
The true interpretation of the *Gyana*-thesis is that for correct and meritorious following of the Path of *Karma-yoga* 'Knowledge in the form of Equability of Reason' is essential.



8. To protect the good, to destroy the evil-doers and to re-establish Righteousness (*Dharma*), I incarnate Myself from age to age.

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ ८ ॥

Evil looks seemingly powerful but ultimately the Good prevails. Good is never destroyed. The voices of the Lord's devotees in distress call Him; then evil is destroyed completely.







1. The Blessed LORD said: I declared this imperishable Yoga to Vivasvat (the Sun God); Vivasvat taught it to Manu, and Manu to Ikshvaku, the first King of the Solar Race.

2. Thus handed down in succession, the royal sages learnt it. Then, through a long lapse of time, this Yoga got lost to the world, O Arjuna.

3. The same ancient Yoga have I declared to thee to-day, because thou art My devotee and My friend. This is the supreme secret.

4. ARJUNA said: My Lord, your birth was later than that of Vivasvat. How then may I know that you declared it to him in the beginning?

5. The Blessed LORD said: Many births have we passed through, O Arjuna, both thou and I; I know them all, but thou knowest them not.

6. Though I am unborn and imperishable in My essence, though I am the Lord of all creatures, yet assuming control over My Nature, I come into being through *Maya*, My mysterious Power.

7. O Arjuna, whenever Righteousness (*Dharma*) declines and unrighteousness prevails, then I manifest Myself.

8. To protect the good, to destroy the evil-doers and to re-establish Righteousness (*Dharma*), I incarnate Myself from age to age.

9. He who truly understands My divine birth and work is not born again, when he leaves the body; he comes to Me, O Arjuna!

10. Liberated from passion, fear and anger, absorbed in Me, taking refuge in Me, and purified by the austerity of wisdom, many have become one with Me.

11. In whatever way men approach Me, even so do I accept them. In all ways, O Arjuna, the path that men follow is Mine.

12. Those who desire their actions to bear fruit worship the gods here; quick indeed is the success of their actions in this world of men.

श्रीभगवानुवाच ।

अिमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।
विवस्वान् मनवे प्राह मनुर्िक्ष्वाकवेऽब्रवीत् ॥ १ ॥

अेवं परंपराप्राप्तम् अिमं राजर्षयो विदुः ।
स कालेनेह महता योगो नष्टः परंतप ॥ २ ॥

स अेवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ३ ॥

अर्जुन उवाच ।
अपरं भवतो जन्म परं जन्म विवस्वतः ।
कथमेतद् विजानीयाम् त्वमादौ प्रोक्तवानिति ॥ ४ ॥

श्रीभगवानुवाच ।
बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप ॥ ५ ॥

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥ ६ ॥

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदाऽऽत्मानं सृजाम्यहम् ॥ ७ ॥

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ ८ ॥

जन्म कर्म च मे दिव्यम् अेवं यो वेत्ति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ९ ॥

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १० ॥

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ११ ॥

कांक्षन्तः कर्मणां सिद्धिम् यजन्त अिह देवताः ।
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ १२ ॥





13. The order of the four *varnas* (social grades) was created by Me according to the innate disposition and vocation of each individual. And though I am its creator, know Me to be changeless and incapable of action.

14. Actions do not stain Me, nor do I desire the fruits thereof. He who knows Me as such is not bound by actions.

15. Knowing this did the men of old, who sought liberation, perform their actions. Therefore thou also shouldst act like those ancient men did.

16. What is Action? What is Inaction? Regarding this even wise men are confused. I will therefore indicate to thee what action is and what its essence. Knowing that thou wilt be saved from all evil.

17. For it is proper to know the nature of action and of inaction, as also to understand what is wrong action. Very difficult to comprehend is the Path of Action.

18. He who can see inaction in action and action in inaction, is enlightened among men; he is a Yogi; he has done all he need do.

19. He whose works are free from desire of results, and he who has burnt all his actions in the fire of wisdom, him the wise recognise as a learned person.

20. Having renounced attachment to the fruit of action, being ever content, and free from all dependence, he acts not, even though immersed in action.

21. Expecting nothing, holding his mind and body in check, having given up all possessions, and engaging in action only with the body, he incurs no sin.

22. Satisfied with whatever chance may bring, rid of the pairs of opposites, free from ill-will, and even-minded in success and failure, he remains unbound in spite of being active.

23. In the case of one, who has shed all attachments, who has gained freedom, whose mind is firmly grounded in wisdom, and whose actions performed as sacrifice, these become wholly dissolved.

चातुर्वर्ण्यं मया सृष्टम् गुणकर्मविभागदाः ।
तस्य कर्तारमपि माम् विद्वद्यकर्तारमव्ययम् ॥ १३ ॥

न मां कर्माणि लिप्सन्ति न मे कर्मफले स्पृहा ।
अिति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥ १४ ॥

अेवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।
कुरु कर्मैव तस्मात् त्वम् पूर्वैः पूर्वतरं कृतम् ॥ १५ ॥

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।
तत् ते कर्म प्रवक्ष्यामि यज् ज्ञात्वा मोक्षयसेऽशुभात् ॥ १६ ॥

कर्मणो ह्यपि बोद्धव्यम् बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यम् गहना कर्मणो गतिः ॥ १७ ॥

कर्मण्यकर्म यः पश्येद् अकर्मणि च कर्म यः ।
स बुद्धिमान् मनुष्येषु स युक्तः कृत्स्नकर्मकृत् ॥ १८ ॥

यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणाम् तमाहुः पण्डितं बुधाः ॥ १९ ॥

त्यक्त्वा कर्मफलासंगम् नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित् करोति सः ॥ २० ॥

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
शारीरं केवलं कर्म कुर्वन् नाप्नोति किल्बिषम् ॥ २१ ॥

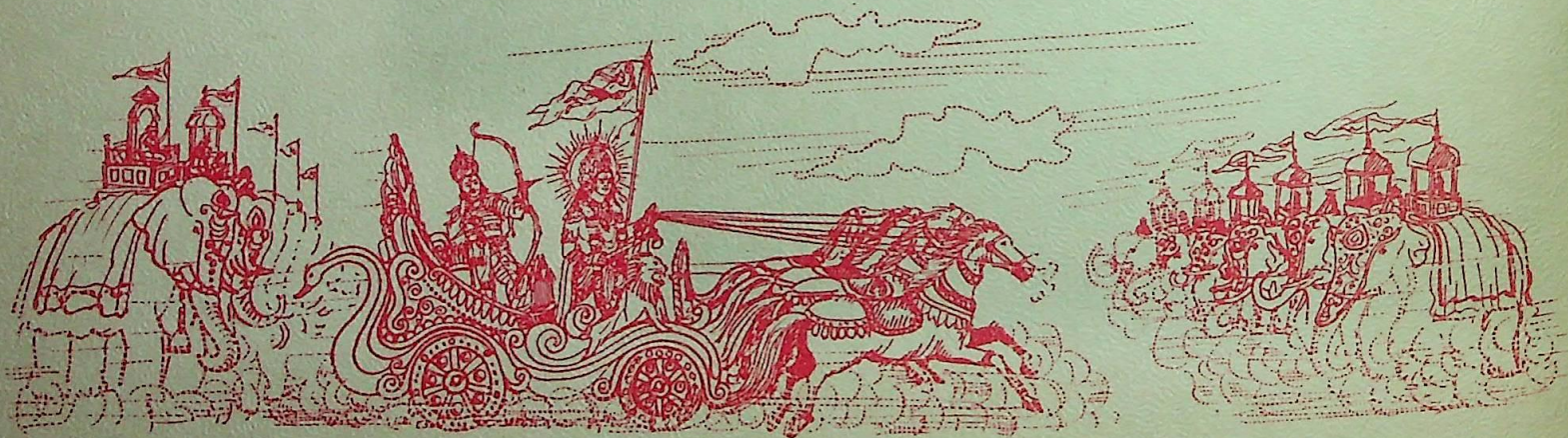
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समः सिद्धावसिद्धौ च कृत्वाऽपि न निबध्यते ॥ २२ ॥

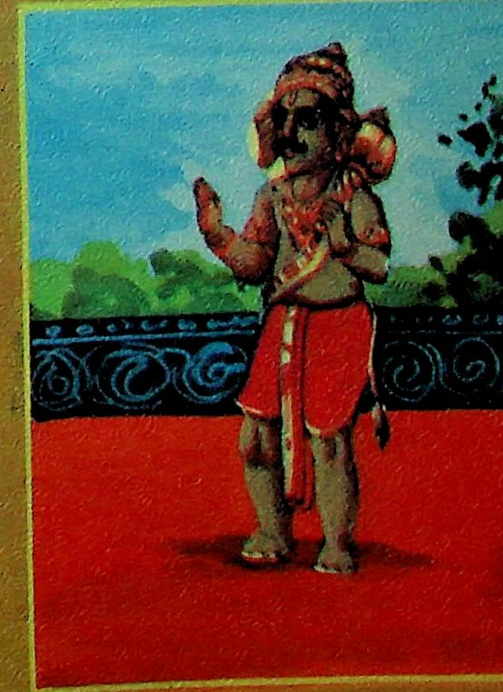
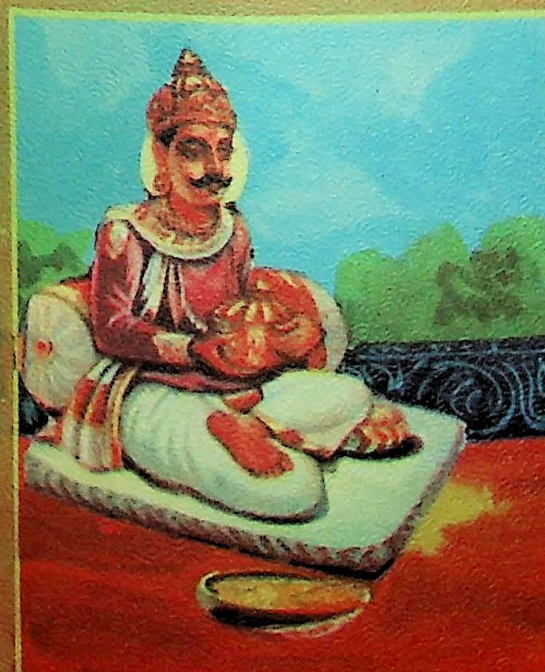
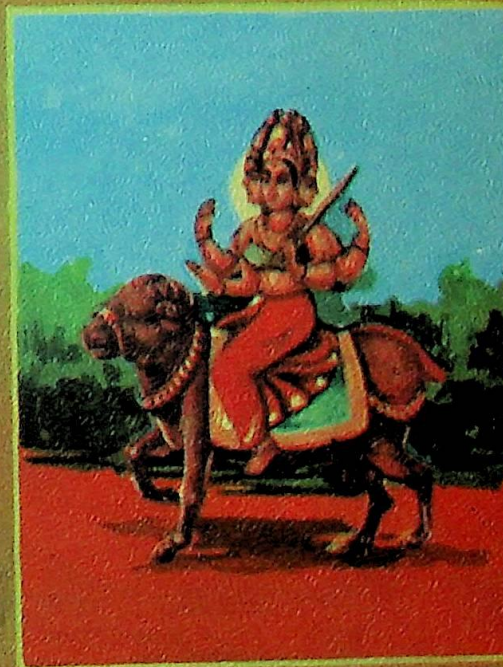
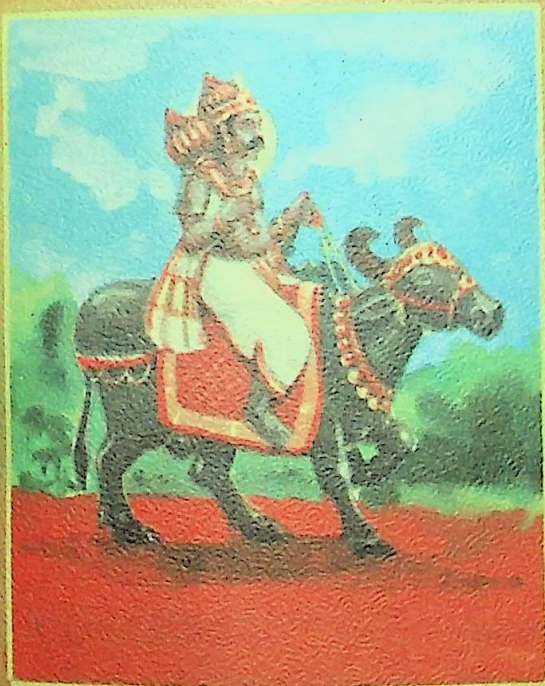
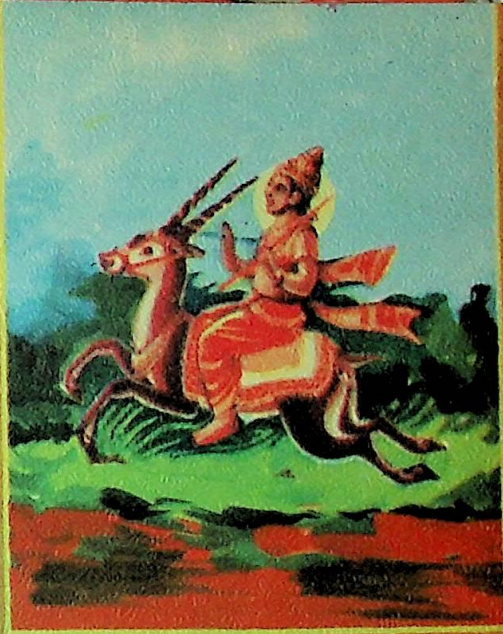
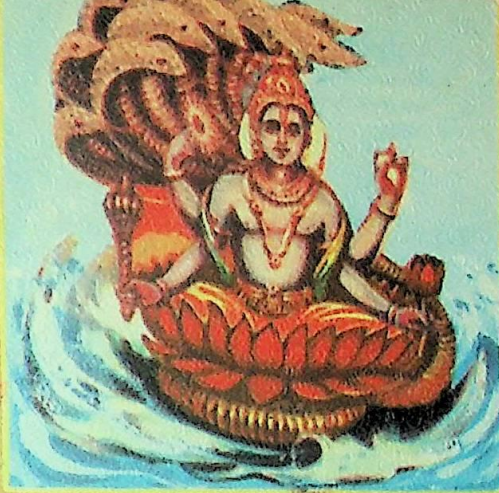
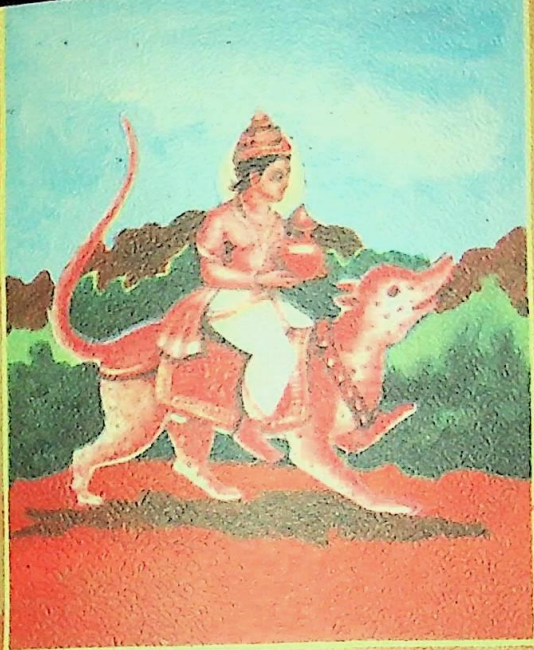
गतसंगस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २३ ॥



THE GUARDIANS OF THE UNIVERSE.

- VARUNA— God of the ocean—rides a
monster called Makar.
- YAMA. God of death.
- KUBERA— God of wealth.
- VISHNU— God of preservation—reposes
on the coils of the serpent sesh.
- BRAHMA— God of creation—reposes on the
petals of the lotus.
- SHIVA— God of destruction.
- INDRA— King of the celestial region rides
the white elephant Airavatam.
- VAYU— God of wind.
- AGNI— God of fire.
- NIRRITA— Protector of the Vedas and
the Shastras.







24. For such a man the offering of sacrifice is God, the oblation is God; it is offered by the Supreme in the fire that is the Supreme. Thus he whose mind is fixed on acts dedicated to God must needs attain to God.

25. Some yogis perform sacrifice in the form of worship of the gods; others offer sacrifice of Sacrifice itself in the Absolute itself as the Fire.

26. Some offer, as sacrifice, their hearing and such other senses in the fire of restraint; others sacrifice sound and the other sense-interests in the fire of the senses.

27. Others, again, sacrifice all the functions of the senses, as also of the vital energy, in the yogic fire of self-control, lighted by knowledge.

28. Some others make sacrifices with material gifts; or, with austerities; or with yoga. Others of severe vows and subdued mind offer, as sacrifice, the acquiring and the imparting of knowledge.

29. Others, absorbed in the practice of controlling the vital energy, sacrifice the outward Breathing in the inward and the inward in the outward. Checking the flow of both these, they are the ones who resort to the way of Breath-control.

30. Others, abstemious in respect of food, sacrifice the vital energy to the vital energy. All these know what Sacrifice is and hence get rid of evil through Sacrifice.

31. Those who partake of the immortal nectar—residue of Sacrifice—called *Amrit* (ambrosia) go to the Eternal and the Absolute. Even this world is not for a non-sacrificer. How can then he have another world, O Arjuna?

32. These many and varied sacrifices have been expounded in the *Vedas*. Know them all as originating in Action. Knowing this thou shalt be released.

33. Knowledge-sacrifice is better, O Arjuna, than any sacrifice with material objects; for all actions have their culmination in wisdom.

ब्रह्मार्पणं ब्रह्म हविर् ब्रह्माग्नी ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यम् ब्रह्मकर्मसमाधिना ॥ २४ ॥

देवमेवापरे यज्ञम् योगिनः पर्युपासते ।
ब्रह्माग्नावपरे यज्ञम् यज्ञेनैवोपजुह्वति ॥ २५ ॥

श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।
शब्दादीन् विषयानन्ये अिन्द्रियाग्निषु जुह्वति ॥ २६ ॥

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।
आत्मसंयमयोगाग्नी जुह्वति ज्ञानदीपिते ॥ २७ ॥

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ २८ ॥

अपाने जुह्वति प्राणम् प्राणेऽपानं तथापरे ।
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥ २९ ॥

अपरे नियताहाराः प्राणान् प्राणेषु जुह्वति ।
सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ३० ॥

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।
नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ ३१ ॥

अ एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।
कर्मजान् विद्धि तान् सर्वान् अ एवं ज्ञात्वा विमोक्ष्यसे ॥ ३२ ॥

श्रेयान् द्रव्यमयाद् यज्ञाज् ज्ञानयज्ञः परंतप ।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ३३ ॥





34. The masters of knowledge, who have known the truth, will impart this knowledge to thee. Learn this by reverence, service, and by earnest enquiry.

तद् विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
अपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ३४ ॥

35. Having gained this knowledge, O Arjuna, thou wilt not give way to such delusion any more. By virtue of it thou wilt see all beings, without exception, in the Self and thus in Me.

यज् ज्ञात्वा न पुनर्मोहम् अवेवं यास्यसि पाण्डव ।
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ३५ ॥

36. Even if thou wert the most sinful of sinners, thou wilt, without doubt, cross the ocean of sin by the boat of wisdom.

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ॥ ३६ ॥

37. Just as fire turns the fuel into ashes, O Arjuna, even so the fire of wisdom reduces all actions to ashes.

यथैषांसि समिद्धोऽग्निर् भस्मसात् कुरुतेऽर्जुन ।
ज्ञानाग्निः सर्वकर्माणि भस्मसात् कुरुते तथा ॥ ३७ ॥

38. There is nothing in this world so purifying as wisdom. He who attains perfection by *yoga* finds it in himself, in due course.

न हि ज्ञानेन सद्गुणं पवित्रमिह विद्यते ।
तत् स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ३८ ॥

39. It is the man of faith who comes to wisdom—the man who is intent on it and who has gained mastery over his senses. Having attained wisdom, he reaches, without delay, the state of supreme peace.

श्रद्धावान् लभते ज्ञानम् तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिम् अचिरेणाधिगच्छति ॥ ३९ ॥

40. But the man of doubt, who is without knowledge and without faith, is destroyed. For him there is neither this world nor that beyond—nor any happiness.

अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥ ४० ॥

41. Actions can no more bind him, O Arjuna, who has renounced all actions by means of *yoga*, who has sundered all doubt by wisdom and who has achieved full self-possession.

योगसंन्यस्तकर्माणम् ज्ञानसंछिन्नसंशयम् ।
आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय ॥ ४१ ॥

42. Therefore, cut asunder, with the sword of knowledge, this doubt, bred of ignorance, which has crept in thy heart. Betake thyself to *yoga* and arise, O Arjuna!

तस्मादज्ञानसंभूतम् हृत्स्थं ज्ञानासिनात्मनः ।
छित्त्वेन संशयं योगम् आतिष्ठोतिष्ठ भारत ॥ ४२ ॥

*Here ends the Fourth Chapter entitled
"The Yoga of Knowledge and Renunciation
of Action".*





CHAPTER V

THE YOGA OF RENUNCIATION OF ACTION

Lord Krishna is elaborating on the nature of *karma*, *gyana* and *yoga*. Arjuna is still perplexed. At the end of His last Discourse, the Lord has advised him to seek the guidance of the truly wise saints. Their precepts in *practice* would enlighten him. Arjuna asks which is better: the path of renunciation or *Karma-yoga*? The question indicates that he sees a (false) duality or difference between these modes of life. In this chapter, this ignorance is sought to be dispelled.

The created world, *sansara*, is powerful and all-enveloping. From all sides it presses upon the individual whom it holds in its relentless grip. The bonds created by the pleasures of the senses, and the distractions of the mind, constrain the individual's self, and act as hindrances in the performance of *svadharma*, his duty. Responsibilities bring about a confrontation with men and institutions; society exerts its pressure in manifold ways. How is one to achieve detachment while performing *karma*? Righteous action has to be supported by peace within—by peace born of correct inner attitudes. Action is inevitable and it tests and, like a good mirror, reflects, the individual self's sense of balance and harmony. Purity of the mind has to be sought without turning away from action.

Action has the great merit of helping us to know ourselves—our attitudes, our prejudices, our weaknesses. It helps us to remove our defects and to progress spiritually. Action results in purification, and, through discharging our duties and carrying out our responsibilities, we are in a better position to remain unattached. The force of our cravings and the power of our passions are progressively weakened.

Action has to be easy, smooth and harmonious so that its burden on our mind should be light. This would lead to naturalness of conduct. To illustrate: swimming is very difficult initially; later it serves as a form of relaxation—becomes effortless and seems natural. Similarly the mind engaged self-consciously in action feels fatigued. When Action becomes a natural matter, it is a source of joy. For such gradual but sure progression, the boundaries set by one's individual duty, *svadharma*, serve as a guide and are of great help.

Continuous performance of our actions (which, in sum, constitute our duty—*svadharma*) with the aim of achieving inner peace and harmony, make these





actions free and natural. This is the secret of *Karma-yoga*. This *yoga* needs continuous practice of control over the fickle mind and of guarding the senses from being ensnared.

Actions performed in such wise are totally assimilated by the spirit. They become an integral part of one's personality and we perform them naturally. Our senses and our passions get used to them, and are thus brought under control. In this lies true self-realisation. Through constant meditation and continuous action, a genuinely wise person, the enlightened and realised soul, becomes aware of the essential nature of Action. Meditation and action exist together, in perfect harmony. The self achieves detachment. Then the actions of the truly learned are transformed into the higher stage of *sanyasa*—renunciation: "The same state should also be called '*Karma-yoga*'. Since the *gyani* (the realised soul) goes on acting, it is *yoga*; but since, acting, he does not think of it, it is *sanyasa*. Since, in action he uses a technique which keeps him from being touched by it; it is *yoga*; and since, even though acting, he does not act, it is *sanyasa* (being given over to the eternal goodness)."

It is pertinent to ask: What is *sanyasa*? Literally, it means 'giving up all action'—to be freed from action. But is such a thing possible in this world—in this *sansara* of sensations, attachments and responsibilities? Even maintenance of the body would require some action. Is total detachment at all possible? Krishna suggests a method: *renounce* actions so that these would seem to melt away, would just fade away, leaving the soul free. This too is a state of *sanyasa*. It is suggested that there are two ways of *sanyasa*: "One is doing nothing while working twenty-four hours in the day; the other is doing everything while not working even for a moment." It is extremely difficult to describe the difference between the *Karma-yogi* or the *Karma-sanyasi*. Who is better? In absolute terms, it would be futile to attempt to answer this question. There can be no perfect *yoga* or *sanyasa*. In fact, the two concepts are not disparate. They are not contradictory for "*Sankhya* and *Yoga* are one." This appears strange to some people. Yet it is not so strange when we realise that Krishna is speaking from the point of view of the seeker after truth, the restless soul searching for the righteous course of action. "*Karma-yoga* is both the way and the goal, but *sanyasa* is only the goal."

The Lord prefers *Karma-yoga* to *Sanyasa*. In an ideal or perfect state, *Sanyasa* and *Karma-yoga* are of equal worth, but, in practice, and taking human nature into consideration, *Karma-yoga* is superior. However, "In the ultimate state, renunciation of *Karma* and *Karma-yoga* are of equal value, because in both there is equal *gyana* (knowledge)."





1. ARJUNA said: You praise renunciation of actions, O Krishna, while at the same time you praise their performance. Tell me for certain which of these two is better for me.

2. The Blessed LORD said: Renunciation and performance of action without desire, both these lead to emancipation; of the two, however, the Yoga of Action is superior to the Yoga of Renunciation.

3. One who has no likes nor dislikes should be known as the one who has ever the spirit of renunciation. Free from the pairs of opposites, he is easily released from bondage.

4. Not the wise but only the ignorant speak of Renunciation and self-less Action as different. He who is well-established in either of them obtains the fruit of both.

5. The goal that is attained through the Yoga of Knowledge is also reached by the yogis who act without desire. He alone sees truly who sees that both these are one.

6. But renunciation of works, O Arjuna, is difficult to attain without the Yoga of self-less Action; The sage who is adept in the latter attains the Absolute before long.

7. The yogi who has thus trained himself, has cleansed himself, has gained victory over his mind and senses, and who becomes one with the Supreme in all creation, remains unaffected by actions even though he is active.

8. The yogi who knows the Truth knows that it is not he that acts, while seeing, hearing, touching, smelling, eating, walking, sleeping or breathing;

9. Speaking, excreting, grasping, opening and closing the eyes, for he knows that it is the senses that are moving in their respective spheres.

10. Dedicating all his actions to the Supreme, one who performs them without attachment, is not affected by sin, even as the lotus leaf is unaffected by water;

अर्जुन भुवाच ।

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।
यच्छ्रेय अंतयोरेकं तन् मे ब्रूहि सुनिश्चितम् ॥ १ ॥

श्रीभगवानुवाच ।

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।
तयोस्तु कर्मसंन्यासात् कर्मयोगो विशिष्यते ॥ २ ॥

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न कांक्षति ।
निर्द्वन्द्वो हि महाबाहो सुखं बंधात् प्रमुच्यते ॥ ३ ॥

सांख्ययोगी पृथग् बालाः प्रवदन्ति न पंडिताः ।
अकमप्यास्थितः सम्यग् अभयोर्विन्दते फलम् ॥ ४ ॥

यत् सांख्ये प्राप्यते स्थानं तद् योगैरपि गम्यते ।
अेकं सांख्यं च योगं च यः पश्यति स पश्यति ॥ ५ ॥

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्म न चिरेणाधिगच्छति ॥ ६ ॥

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ७ ॥

नैव किंचित् करोमीति युक्तो मन्येत तत्त्ववित् ।
पश्यन् शृण्वन् स्पृशन् जिघ्रन् अश्नन् गच्छन् स्वपन् श्वसन् ॥ ८ ॥

प्रलपन् विसृजन् गृह्णन् अनुमिषन् निमिषन्नपि ।
अिद्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ९ ॥

ब्रह्मण्याधाय कर्माणि संगं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवांभसा ॥ १० ॥





11. By the body, by the mind and the intellect and also even by the senses, do the yogis perform actions—perform them without attachment, for the purpose of self-purification.

12. A man of yoga attains to ultimate peace by abandoning the fruit of action; the man ignorant of yoga, selfishly attached to the fruit, is bound.

13. Renouncing all actions by means of the mind, the dweller in the body, who is master of himself, rests happily in the city of nine gates, neither acting, nor causing to act.

14. The Supreme creates neither agency nor action in regard to the world; neither does He connect action with its fruit. It is Nature that is at work.

15. The all-pervading One does not partake of any one's vices or virtues. It is ignorance that veils wisdom and thus deludes all creatures.

16. But for those in whom that ignorance is destroyed by the knowledge of the Supreme, this their knowledge, like the sun, reveals the Absolute.

17. Whose intellect is suffused with That, whose self has become one with That, who abide in That and whose supreme goal is That—They wipe out their sins with knowledge and go whence there is no return.

18. The self-realized look upon a *Brahmin* endowed with learning and humility, a cow, an elephant, a dog and even an outcast, with an equal eye.

19. In this very body they, whose minds have conquered the round of birth and death, are balanced in sameness. For the Supreme is perfect and same for all; therefore they rest in the Absolute.

20. One whose understanding is secure, who is delusion-free, who knows the Absolute and who rests in Him, will not be glad on getting what is pleasant, nor sad on obtaining what is unpleasant.

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।

योगिनः कर्म कुर्वन्ति संगं त्यक्त्वाऽऽत्मशुद्धये ॥ ११ ॥

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नेष्टिकीम् ।

अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ १२ ॥

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।

नवद्वारे पुरे देही नैव कुर्वन् न कारयन् ॥ १३ ॥

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।

न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १४ ॥

नादत्ते कस्यचित् पापं न चैव सुकृतं विभुः ।

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जंतवः ॥ १५ ॥

ज्ञानेन तु तदज्ञानम् येषां नाशितमात्मनः ।

तेषामादित्यवज्ज्ञानं प्रकाशयति तत् परम् ॥ १६ ॥

तद्बुद्धयस्तदात्मानस् तन्निष्ठास्तत्परायणाः ।

गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ १७ ॥

विद्याविनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।

शुनि चैव स्वपाके च पंडिताः समदर्शिनः ॥ १८ ॥

अिहैव तैर्जितः सर्गो येषां साम्ये स्थितं मनः ।

निर्दोषं हि समं ब्रह्म तस्माद् ब्रह्मणि ते स्थिताः ॥ १९ ॥

न प्रहृष्येत् प्रियं प्राप्य नोद्विजेत् प्राप्य चाप्रियम् ।

स्थिरबुद्धिरसंमूढो ब्रह्मविद् ब्रह्मणि स्थितः ॥ २० ॥

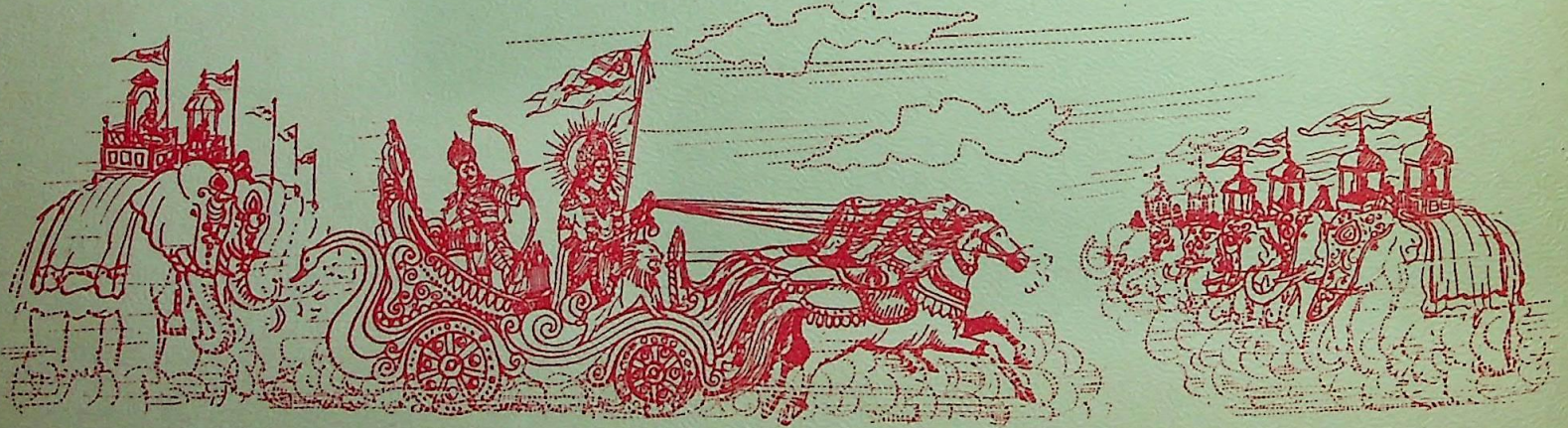


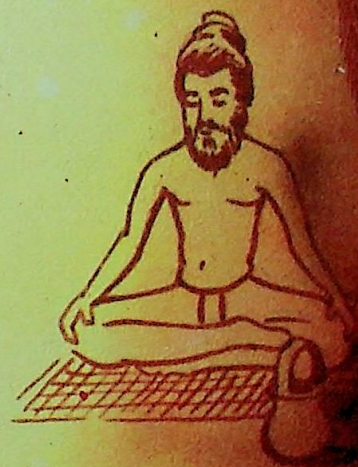


3. One who has no likes nor dislikes should be known as the one who has ever the spirit of renunciation. Free from the pairs of opposites, he is easily released from bondage.

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न कांक्षति ।
निर्वृद्धो हि महाबाहो सुखं बंधात् प्रमुच्यते ॥ ३ ॥

One of the ways to attain to Eternal Bliss is through Sanyasa, the path of renunciation. A true Sanyasi is one who has no attachment to the fruits of action. He is constantly on the move, serving humanity and worshipping God, and intent always on Ultimate peace.







21. He who is unattached to outer contacts, finds bliss in the Self; he whose self has established unity with the Absolute enjoys eternal bliss.

22. For the joys derived from sense-contacts are nothing but causes of misery. They have a beginning and an end, O Arjuna. The wise man does not take pleasure in them.

23. The man, who is able, even here on earth, before liberation from the body, to hold out against the flood tide of lust and anger—is a yogi. He alone is happy.

24. He who finds happiness and joy only within, and light only within,—that yogi, having become the Absolute, attains to one-ness with Him.

25. The holy men whose sins are destroyed, whose doubts are resolved, who are self-controlled and who are engrossed in the welfare of all creatures—they attain at-one-ment with God.

26. Rid of lust and anger, those self-controlled ones, who have realised the Self, find the Beauty of the Absolute from all around them.

27 & 28. That ascetic is ever free—who, having discarded the outward sense-contact, sits with eyes fixed between the eye-brows, his outward and inward breathing in the nostrils made equal, his senses, mind and reason controlled, and all longing, fear and anger subdued, and who is intent on liberation.

29. Knowing Me as the Enjoyer of all sacrifices, the Acceptor of austerities, the Supreme Lord of all the worlds, the Friend of all beings, he (the yogi) attains peace.

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत् सुखम् ।
स ब्रह्मयोगयुक्तात्मा सुखमक्षय्यमश्नुते ॥ २१ ॥

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।
आद्यंतवन्तः कर्तव्यं न तेषु रमते बुधः ॥ २२ ॥

शक्नोतीहैव यः सोढुं प्राक् शरीरविमोक्षणात् ।
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥ २३ ॥

योऽन्तःसुखोऽन्तरारामस् तथान्तर्ज्योतिरेव यः ।
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ २४ ॥

लभन्ते ब्रह्मनिर्वाणम् ऋषयः क्षीणकल्मषाः ।
छिन्नद्वेषा यतात्मानः सर्वभूतहिते रताः ॥ २५ ॥

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥ २६ ॥

स्पर्शान् कृत्वा बहिर्बाह्यान् चक्षुश्चैवांतरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ २७ ॥
यतेंद्रियमनोबुद्धिर् मुनिर्मोक्षपरायणः ।
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ २८ ॥

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ २९ ॥

*Here ends the Fifth Chapter entitled
"The Yoga of Renunciation of Action".*





CHAPTER VI

THE YOGA OF THE CONTROL OF THE SELF

In the last chapter we saw how the paths of action and renunciation are not different or divergent. This and a few of the subsequent chapters are devoted to an exposition of the way in which harmony is established for the individual—a creative state of being in which action and renunciation exist simultaneously.

At the very outset the Lord clearly states: "He who does all necessary action, without desiring the results thereof, is a—*sanyasi*—renouncer and also a *yogi*—not he who neglects the sacrificial fire nor he who neglects action."

It would be wrong to believe that spirituality—desireless action by the realised being—is meant only for unworldly, holy men. The great merit of the *Gita* is that it has a message for every individual, whatever his or her stature in society, or stage of spiritual development. It is a practical guide to the search for righteous action. Its message leads to purity in life through disinterested action and peace of mind. The path to the highest state of spiritual elevation is open to everyone.

The individual has to realise the power of the soul within oneself—the spirit that also shares the nature of and is a part of the Eternal, Immutable Soul. The key to the progress of an individual is: "Let a man raise the self by the Self." As individuals, it is our solemn duty to know our worth—our ability and capacity to realise the divine within us and to strive ceaselessly to establish a responsible relationship with society. This lies in discharging our duties and obligations, not in running away from them.

To be regarded as holy persons, is not an exclusive right of ascetics and sadhus. Every individual can be truly religious through performance of *svadharma*—one's duty or range of responsibilities. But this needs correct understanding, and constant and rigorous practice of self-control.

In fact this chapter, the Sixth Discourse, marks an important stage in the building of the philosophy of the *Gita*. The Lord's message for the human soul is clear: "You can become one with God, Hold on to this divine aspiration. Set free the mind, and strengthen its wings."

Henceforth, in this and other chapters, the methods to achieve this goal, the technique (*sadhana*), are described. And whether it is devotion, meditation, enquiry and analysis, development of personality, or discrimination between Self





and non-Self, everything is described in a most lucid yet succinct manner. Krishna begins with an exposition of the path of meditation. This has three important aspects:

1. Concentration and control of the mind;
2. Realising the range of our actions with proper evaluation of their appropriateness. This determines our success in achieving the first aim;
3. Striving after equanimity, evenness of vision, which implies the virtue and capacity that enable us to think in terms of universal welfare.

These three aspects of meditation come from great self-control and constant practice. As in worldly affairs, so in spiritual progress, concentration is vital. Great achievements are born of single-mindedness, the ability to fix one's attention and to control the intellect and the intelligence. A controlled intellect unfolds all our inherent abilities. We can thus make the most of our talents. If the mind is controlled, age will never dim one's realisation—one's wisdom and learning. But how do we achieve this one-pointedness? The Lord says: "Fix the mind on the Self and 'think of nothing'." Calmness of mind generates wondrous energy and unbounded enthusiasm. External discipline helps but discrimination between the trivial and the really worthwhile is vital. Our thoughts should be elevated. We must rise above mundane things. Simplicity in life, which leads to spiritual progress, means purification of our senses and passions. Our aims should be truly spiritual and righteous action is the proper method.

It is the nature of the mind to be fickle and restless. The mind should be pure. This does not come about merely through ritualistic yoga or postures. No; "All our activity should be pure." And, to purify activity, "its motive should be transformed." Selfishness and attachment to the external world have to be given up. It is true that Krishna talks of postures and methods of concentration but these have worth and meaning only when we learn to realise the significance of concentration.

To attain singlemindedness, it is necessary for us to place appropriate restrictions on our life. We have to judge what is right action—right action for *us*. What is it that we ought to do, given *our* position in society? Only then will our actions and senses come under control. Our lives should be temperate, orderly and disciplined. This is of great help in achieving concentration of purpose which, in turn, leads to spirituality. Excess has to be avoided in every walk of life.

For proper concentration and harmonious relations with society, calmness of mind and clarity of vision are essential. The 'created' world is *ours*; we have responsibilities and solemn duties. Nature and all its creatures and, of course, all the other human beings are vitally related to us. We have to realise this exquisite bond. In respect of concentration and true meditation, such spiritual vision of our place in the Lord's universe is of great help. Peace comes with love for all. Love is natural; tranquility of mind is something normal. It is only our selfishness, and





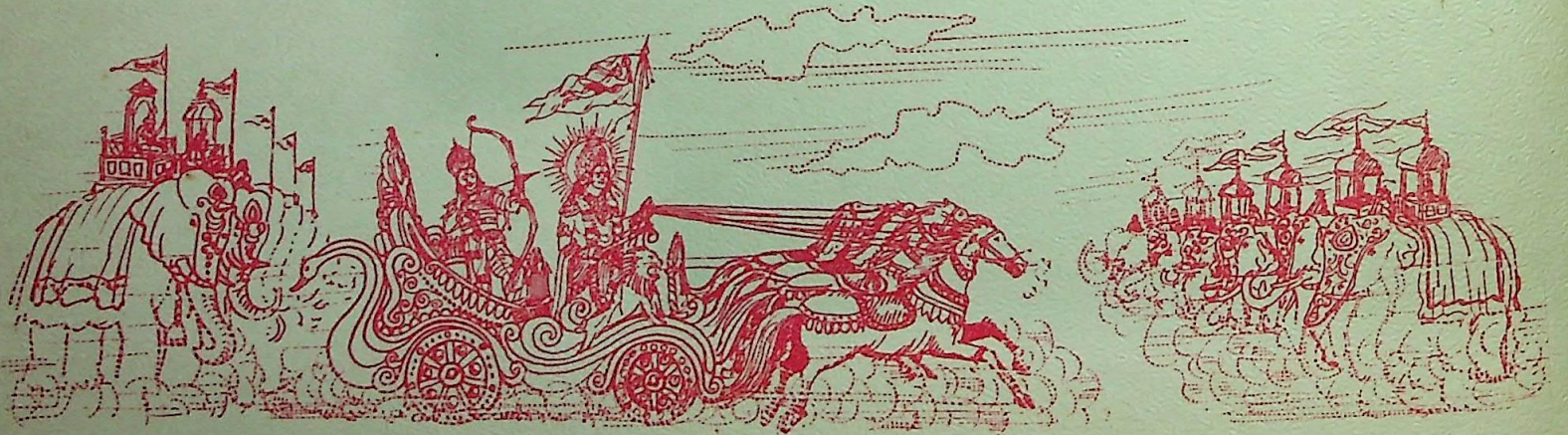
lack of control over our senses and passions, that give birth to hatred, and to the restlessness of our minds. These divert us from righteous action and take us away from God. Our true path is found through incessant striving. Krishna says that one life may not be enough for achieving this. Nevertheless, the pursuit of righteous aims brings us nearer to God, cumulatively, life by life.

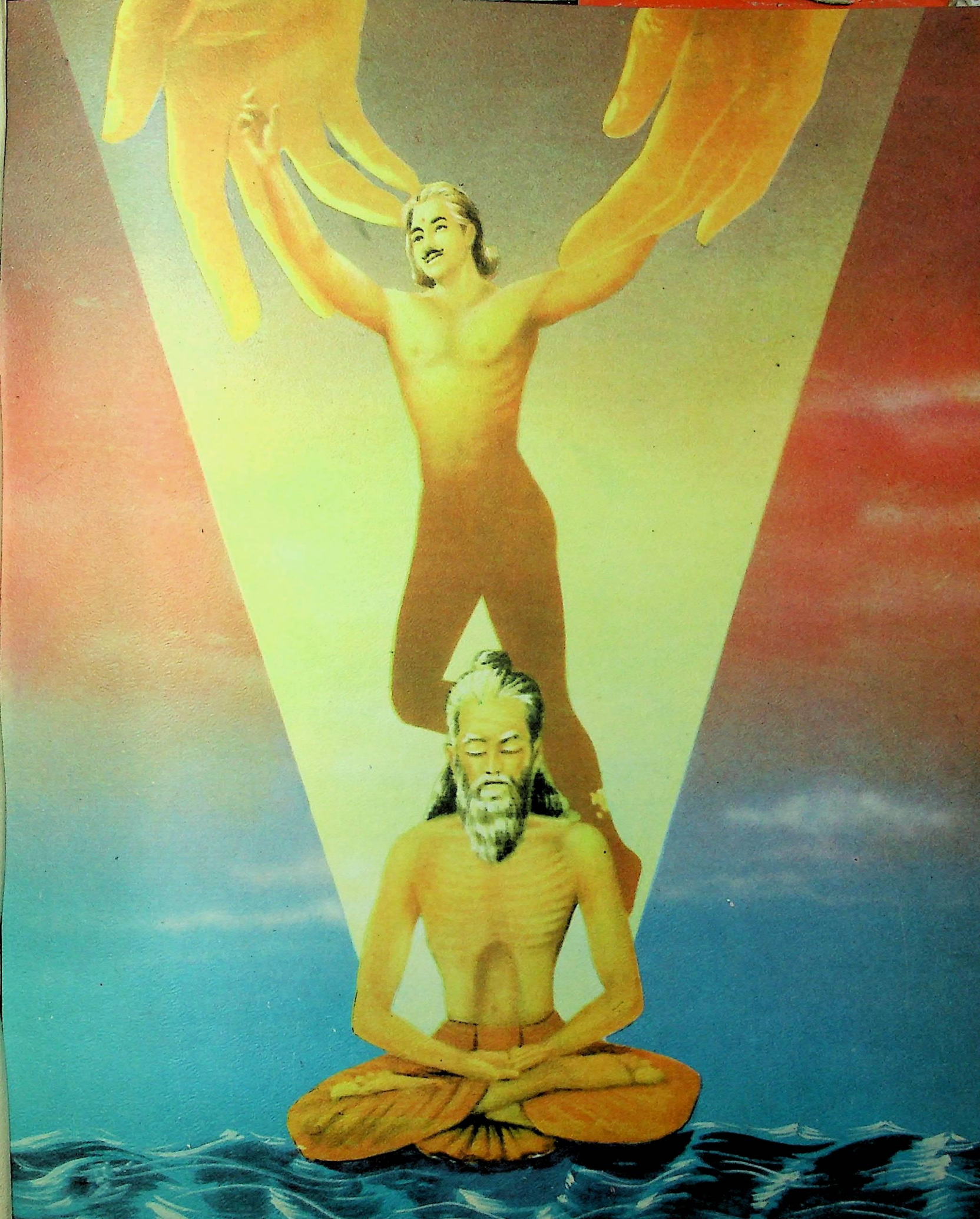


5. By the Self should one raise oneself and not allow oneself to fall. For, he himself is his own friend as well as his own enemy.

अद्वेदेदात्मनाऽऽत्मानं नात्मानमवसादयेत् ।
आत्मेव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ५ ॥

The mind is both friend and enemy of the conditioned soul. Bondage arises from involvement in sense objects, disengagement from these leads to liberation. Hence in deep meditation, with senses completely subdued, the soul gets released and lifted to the realm of the Supreme.







1. The Blessed LORD said: He who does all necessary action, without desiring the results thereof, is a *sanyasi*—renouncer—and also a *yogi*—not he who neglects the sacrificial fire nor he who neglects action.

2. What is called renunciation (*sanyas*), know that to be yoga, O Arjuna; for no one can become a yogi unless he has given up desire for the fruit of action.

3. For the sage who seeks to attain to yoga, action is said to be its means; for the same man when he has attained to yoga, tranquility serves as the means.

4. When a man is non-attached to the objects of sense or to actions and gives up all selfish purpose then he is said to have attained to yoga.

5. By the Self should one raise oneself and not allow oneself to fall. For, he himself is his own friend as well as his own enemy.

6. Who has conquered himself by his Self has Self for his friend; but he who has not conquered himself and is therefore inimical to himself, his Self also acts as his enemy.

7. To one who has conquered Self and who rests in peace, the Self is completely tranquil in cold and heat, in pleasure and pain, in honour and dishonour.

8. One whose Self is satisfied by wisdom and his discriminative knowledge and who is firm as a rock, who has gained full control over the senses and to whom a lump of earth, a stone and a piece of gold are the same, is possessed of yoga.

9. He who can maintain an equal minded attitude towards boon-companions, friends, enemies, strangers, mediators, aliens and relatives, as also towards the saints and the sinners, is the esteemed one.

10. Remaining alone in a secluded place, his rational mind and Self in control, bereft of desires and all possessions, a yogi should constantly concentrate his thoughts on the Self.

श्रीभगवानुवाच ।

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स संन्यासी च योगी च न निरग्निर्यो चाक्रियः ॥ १ ॥

यं संन्यासमिति प्राहुर्योगं तं विद्धि पांडव ।

न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ॥ २ ॥

आरुरुक्षोर्मुनिर्योगं कर्म कारणमुच्यते ।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ३ ॥

यदा हि नेंद्रियार्थेषु न कर्मस्वनुषज्जते ।

सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥ ४ ॥

बुद्धरेदात्मनाऽऽत्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बंधुर् आत्मैव रिपुरात्मनः ॥ ५ ॥

बंधुरात्माऽऽत्मनस्तस्य येनात्मैवात्मना जितः ।

अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६ ॥

जितात्मनः प्रशांतस्य परमात्मा समाहितः ।

शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ७ ॥

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेंद्रियः ।

युक्त इत्युच्यते योगी समलोष्टाश्मकांचनः ॥ ८ ॥

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबंधुषु ।

साधुष्वपि च पापेषु समबुद्धिविशिष्यते ॥ ९ ॥

योगी युंजीत सततम् आत्मानं रहसि स्थितः ।

अेकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ १० ॥





11. Having established himself firmly, in a clean spot, upon a seat neither too high nor too low, covered with a (*kusha*) grass, with a deer skin above this, and a cloth the latter;

12. Sitting on that seat, having made the mind one-pointed, the functions of thought and sense duly subdued, he should set himself to the practice of yoga for self-purification.

13. Keeping himself steady, by holding the body, with the neck and the head erect and motionless, fixing his eyes on the tip of his nose, and not looking around;

14. Tranquil in spirit, with fear gone, established in the vow of celibacy, having subdued his mind, the yogi should sit, with all his thoughts on Me, absorbed in Me;

15. The yogi, who with mind subdued, unites himself to the Self, enters into that peace which abides in Me, and which culminates in *nirvana*.

16. There is no yoga for him who eats much, not for one who fasts, neither for him who sleeps too much nor for one who keeps awake too much.

17. To one of proper food habits and recreation, one who observes moderation in all activities and sleeps and wakes in a well regulated way—yoga destroys all misery.

18. When the subdued rational mind, rests steadily in the Self Itself, when one is free from craving for all objects of desire, then one is called a yogi.

19. As a lamp in a windless place does not flicker, even so is a yogi, with his mind subdued, seeking to unite himself with the Self.

20. When thought curbed through the practice of yoga completely ceases, where a man attains tranquility of mind, the Self having beheld the Self and rejoices in the Self;

21. In that state where he experiences that endless bliss beyond senses which can be grasped by reason only; wherein established he no longer swerves from the true principle;

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ११ ॥

तत्रैकाग्रं मनः कृत्वा यतचित्तोद्विग्नः ।
अपविश्यासने युञ्ज्याद् योगमात्मविशुद्धये ॥ १२ ॥

समं कायशिरोघ्रीवं धारयन्नचलं स्थिरः ।
संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ १३ ॥

प्रशांतात्मा विगतभीर् ब्रह्मचारिव्रते स्थितः ।
मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥ १४ ॥

युञ्जन्नेवं सदाऽऽत्मानं योगी नियतमानसः ।
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ १५ ॥

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।
न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ १६ ॥

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ १७ ॥

यदा विनियतं चित्तम् आत्मन्येवावतिष्ठते ।
निःस्पृहः सर्वकामेभ्यो युक्त अित्युच्यते तदा ॥ १८ ॥

यथा दीपो निवातस्थो नङ्गते सोपमा स्मृता ।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ १९ ॥

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
यत्र चैवात्मनाऽऽत्मानं पश्यन्नात्मनि तुष्यति ॥ २० ॥

सुखमात्यंतिकं यत् तद् बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवोयं स्थितश्चलति तत्त्वतः ॥ २१ ॥





22. Where he considers no other gain greater than the one he has gained; where, firmly established, he is not shaken by any calamity, however great;

23. That state should be known as yoga, wherein there is disaffiliation from suffering. This yoga one must practice with determination and unwearied zeal.

24. Abandoning completely all desires and completely restraining with the mind all the senses from their objects;

25. With reason steadily applied, he should gradually attain calmness, with the mind established in the Self, thinking of nothing whatsoever else.

26. Wherever the changeful and unsteady mind wanders, thence should it be reined and brought under the sole sway of the Self.

27. Supreme bliss comes to the yogi whose mind is tranquil, whose passions are subdued, and who is purged of all stain, and has become one with the Absolute.

28. The yogi, rid of all dross, and united with the Self, easily enjoys the bliss of contact with the Absolute.

29. One whose Self is united by yoga looks on all with an impartial eye, seeing the Self in all beings and all beings in the Self.

30. He who sees Me everywhere and sees everything in Me, he is never lost to Me nor am I lost to him.

31. The yogi, who, established in unity, worships Me as abiding in all beings, remaining as he may, lives and moves in Me.

32. Listen, O Arjuna, he is considered a perfect yogi who, in respect of pleasure and pain, regards himself like others.

33. ARJUNA said: On account of my restlessness, O Krishna, I do not see any stable foundation for this Yoga of Even-mindedness which you have propounded.

34. The mind is fickle indeed, O Krishna; it is unruly, forceful and stubborn; to curb it is, I consider, as hard as to curb the wind.

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन् स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ २२ ॥

तं विद्याद् दुःखसंयोगवियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥ २३ ॥

संकल्पप्रभवान् कामान् त्यक्त्वा सर्वानशेषतः ।
मनसैवेन्द्रियग्रामं विनियम्य समंततः ॥ २४ ॥

शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किंचिदपि चिंतयेत् ॥ २५ ॥

यतो यतो निश्चरति मनश्चंचलमस्थिरम् ।
ततस्ततो नियम्यैतद् आत्मन्येव वशं नयेत् ॥ २६ ॥

प्रशांतमनसं ह्येनं योगिनं सुखमुत्तमम् ।
अुपैति शांतरजसं ब्रह्मभूतमकल्मषम् ॥ २७ ॥

युञ्जन्नेवं सदाऽऽत्मानं योगी विगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शमत्यंतं सुखमश्नुते ॥ २८ ॥

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ओक्षते योगयुक्तात्मा सर्वत्र समदर्शन ॥ २९ ॥

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ३० ॥

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ३१ ॥

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ३२ ॥

अर्जुन युवाच ।
योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।
अेतस्याहं न पश्यामि चंचलत्वात् स्थितिं स्थिराम् ॥ ३३ ॥

चंचलं हि मनः कृष्ण प्रमाथि बलवद् दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ३४ ॥





35. The Blessed LORD said: Doubtless, O Arjuna, the mind is fickle and difficult to curb; yet, it can be held in check by constant practice and dispassion.

36. Without self-restraint, yoga, I am certain, is difficult to attain; but the self-governed soul can attain it through right means.

37. ARJUNA said: If one, endowed with faith, but slack of effort, because of his mind unsubdued, should fail to achieve perfection in yoga, what end does he come to, O Krishna?

38. Without a foothold, and confounded regarding the path that leads to the Absolute, fallen from both, is he not destroyed, O Arjuna, like a cloud that is rent?

39. Dispel this doubt of mine completely, O Krishna, for there is none but you who can remove it.

40. The Blessed LORD said: Neither here, nor hereafter, can there be ruin for him, O Arjuna; for none of good deeds, O loved one, ever meets with a sad end.

41. Having attained to the region of the righteous, and having dwelt there for numberless years, he who has deviated from the path of yoga, is reborn in the family of the pure and the prosperous.

42. Or else he is born in a family of yogis endowed with knowledge, though such a birth is very rare in this world.

43. There, O Arjuna, he recovers the intellectual stage he had reached in the previous birth, and strives thence again for perfection.

44. By that previous practice itself, he is drawn on irresistibly, even he with a desire to attain the knowledge of yoga, passes beyond the Vedic ritual.

45. But the yogi who strives with perseverance, purified of sin, perfected by many births, reaches the highest state.

श्रीभगवानुवाच ।

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौंतेय वैराग्येण च गृह्यते ॥ ३५ ॥

असंयतात्मना योगो दुष्प्राप इति मे मतिः ।
वश्यात्मना तु यतता शक्योऽवाप्तुमुपायतः ॥ ३६ ॥

अर्जुन उवाच ।
अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।
अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ ३७ ॥

कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।
अप्रतिष्ठो महाबाहो विमूढो ब्रह्माणः पथि ॥ ३८ ॥

येतन् मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।
त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥ ३९ ॥

श्रीभगवानुवाच ।
पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।
न हि कल्याणकृत् कश्चिद् दुर्गतिं तात गच्छति ॥ ४० ॥

प्राप्य पुण्यकृतांल्लोकान् अुषित्वा शाश्वतीः समाः ।
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ ४१ ॥

अथवा योगिनामेव कुले भवति धीमताम् ।
अेतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ ४२ ॥

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ४३ ॥

पूर्वाभ्यासेन तेनैव हियते ह्यवशोपि सः ।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ४४ ॥

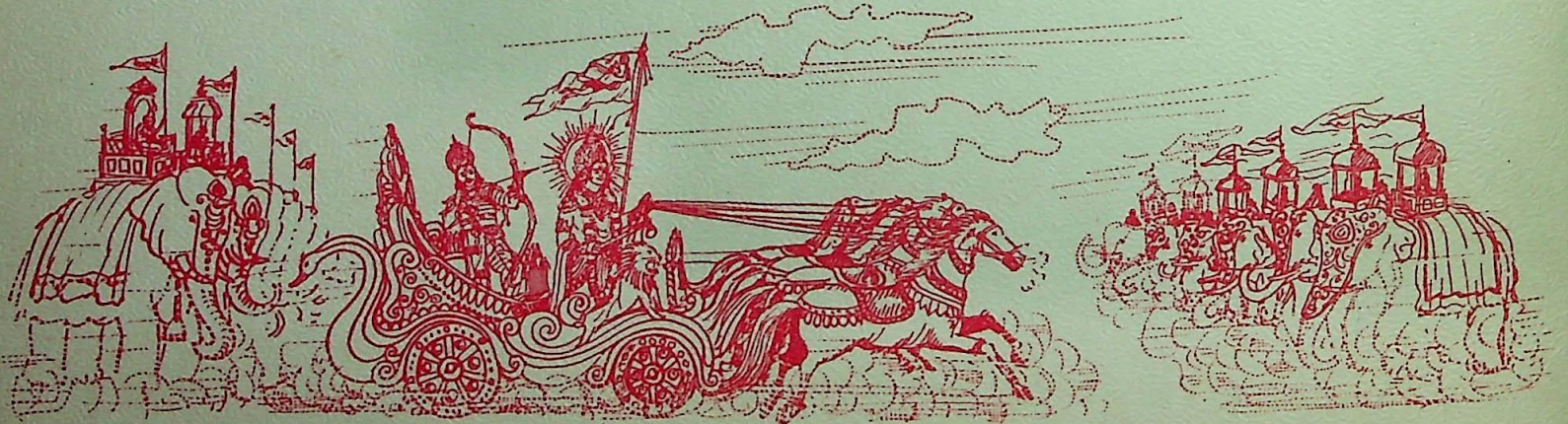
प्रयत्नाद् यतमानस्तु योगी संशुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धस् ततो याति परां गतिम् ॥ ४५ ॥

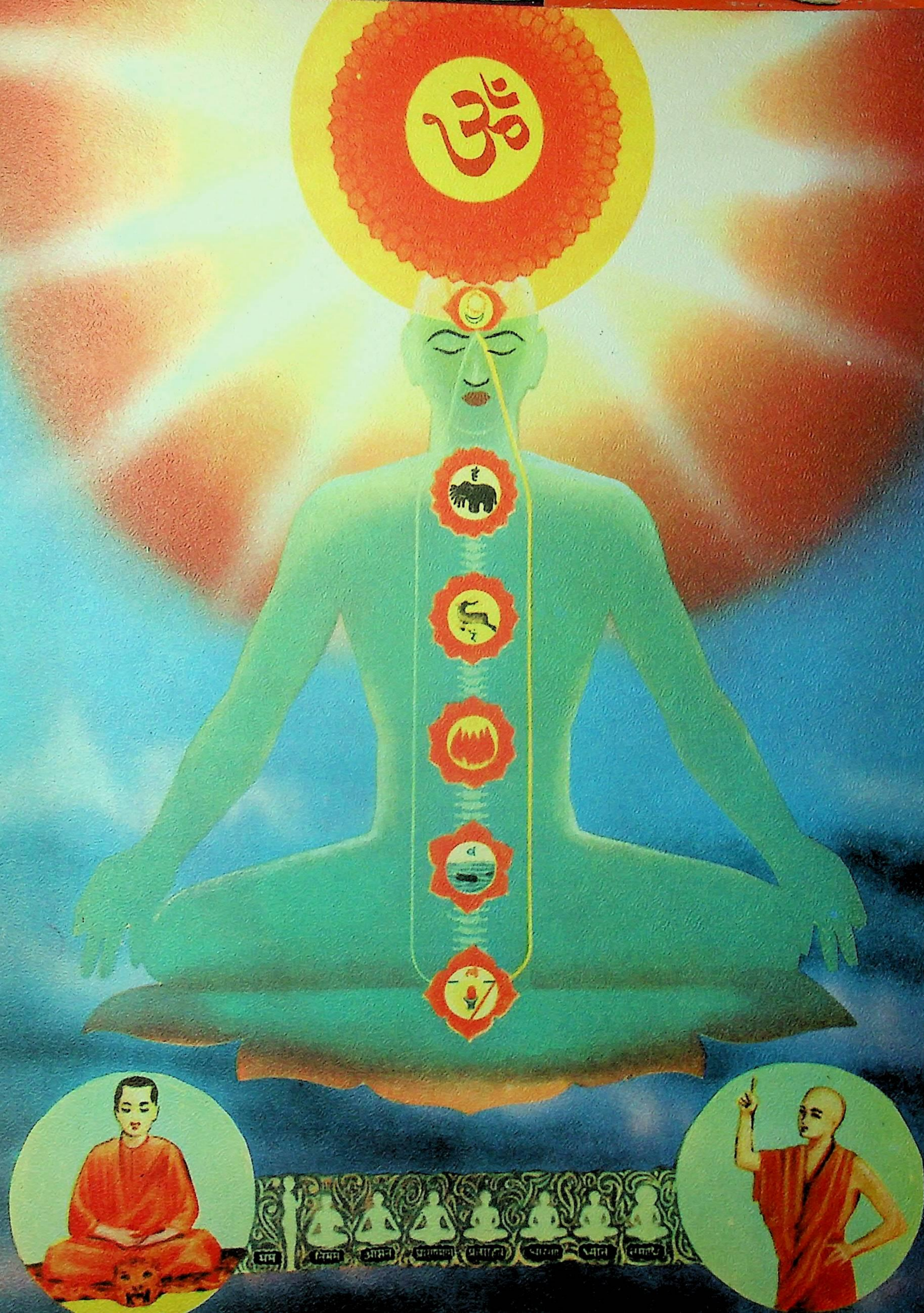


13. Keeping himself steady, by holding the body, with the neck and the head erect and motionless, fixing his eyes on the tip of his nose, and not looking around;

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ १३ ॥

"Let one hold his body, head and neck erect in a straight line, fixing his gaze on the tip of his nose. With subdued and calm mind (free from fear and empty of sensual thoughts), one should thus meditate on Me alone."







46. The yogi is greater than the man of austerities; he is regarded to be greater than the man of knowledge; and greater than the man engrossed in works; therefore become a yogi, O Arjuna!

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।
कर्मिभ्यश्चाधिको योगी तस्माद् योगी भवार्जुन ॥४६॥

47. And of all yogis, he who worships Me with full faith, his inmost self merged in Me, is considered by Me to be the superiormost yogi.

योगिनामपि सर्वेषां मद्गतेनांतरात्मना ।
श्रद्धावान् भजते यो मां स मे युक्ततमो मतः ॥४७॥

*Here ends the Sixth Chapter entitled
"The Yoga of the Control of the Self".*





CHAPTER VII

THE YOGA OF KNOWLEDGE AND WISDOM

At this stage of the Lord's teaching in the *Gita*, it is necessary to have another look at the total theme of His message. This will enable us to understand the details of His discourse in this chapter. Many people think, mistakenly, that the exposition of the *Karma-yoga* ends with the Sixth Chapter, after which the Paths of Knowledge and Devotion are explained as something independent of, and of equal importance to, *Karma-yoga*. This view would have us believe that from the Seventh to the Twelfth Chapters, Devotion is discussed, and Knowledge in the remaining part of the *Gita*. This is not correct.

Arjuna has asked for guidance as to the course of Action in the context of his dilemma. In the *Gita*, two Paths, one of Renunciation (*Sanyasa*) and the other of Energism (*Karma-yoga*) are considered; and the Lord has made it clear, in the beginning of Chapter Five, that the path of *Karma-yoga* is superior. It is incorrect to believe that performance of action obstructs Realisation. The argument is developed more explicitly in the Sixth Chapter: Knowledge of Parameswara, and, ultimately, Release are obtained by Action—Action which is performed within the bounds of *svadharma*, one's own duty and responsibilities.

In the very first verse of Chapter Seven the Lord tells Arjuna, "Hear, O Arjuna, how, with thy mind attached to Me, by practising yoga and having Me as the refuge, thou shalt, without doubt, know Me fully," and this 'Knowing Me fully,' is explained, in the next verse, as '*Gyana-Vigyana*', knowledge combined with wisdom (*Gyana*—detailed rational knowledge of the principles of existence; and *Vigyana*—wisdom, direct spiritual illumination. From the Seventh Chapter onwards Krishna describes the path by which total knowledge of the Lord can be acquired even as the individual is engaged in *Karma-yoga*. That is why the opening verse of this chapter is so important. The conclusion is clear—the exposition of '*gyana-vigyana*', of knowledge combined with wisdom, which spreads over six chapters including this one supplements and reinforces *Karma-yoga* mentioned in the first six chapters.

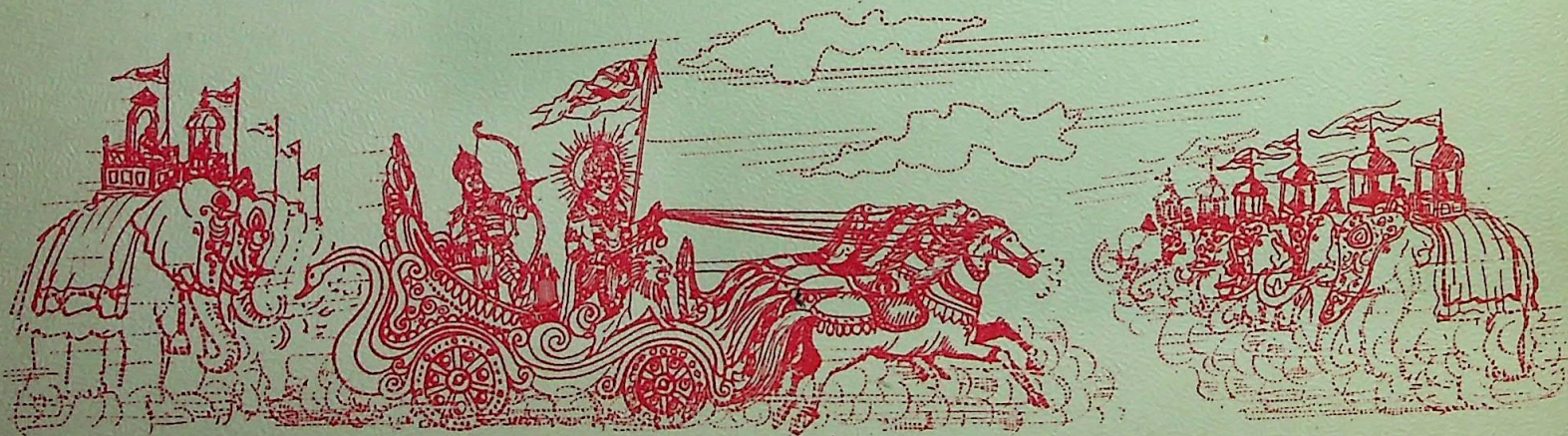
In the Seventh Chapter the nature of the perishable and the imperishable elements of the entire Cosmos is considered. Krishna speaks of the *Parabrahman*—the Supreme, the Eternal, the Ultimate Being. He says that the universe is made

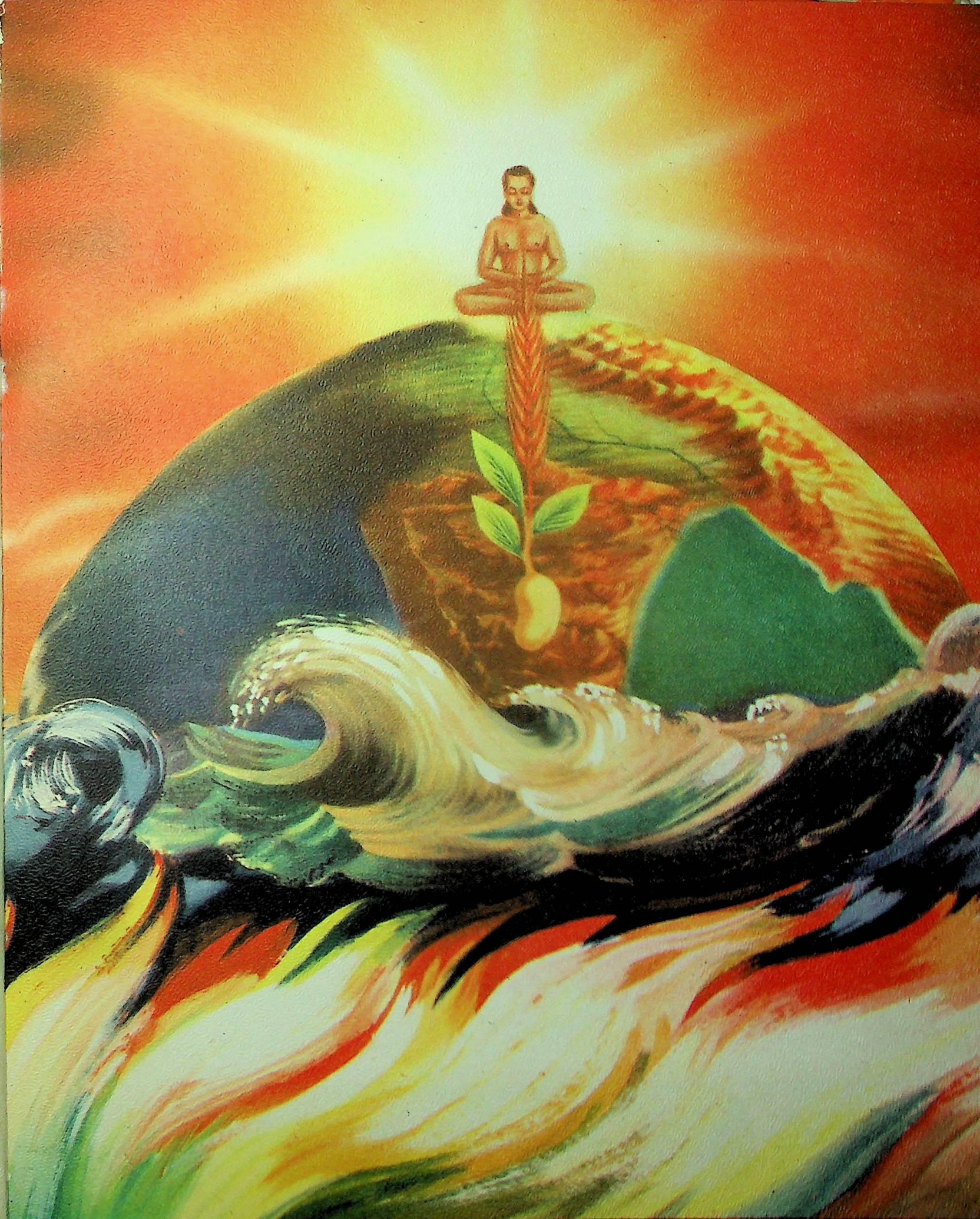


4. Earth, Water, Fire, Air, Ether, Mind, Intellect and Ego—such is the eight-fold division of My nature.

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥४॥

The eight basic elements—Ether, Air, Fire, Water, Earth, Seed, Vegetation and Corn—go into the formation and maintenance of the human body. But without Atman (the soul) which is a spark from the Divine Flame, the human body is only a dead mass. It is the Atman alone which creates the life force and makes the body function.







up of Spirit (*Purusha*) and Matter (*Prakriti*), His superior and inferior forms.

The Lord outlines the whole structure of this wondrous, variegated world. Objects are infinite in number and Nature has so many complex modes of functioning. But all this play and display of Nature are part of the indivisible soul and constitute the eightfold forms of Nature. Behind appearances there is but one single Consciousness or Awareness.

Why is then Man caught in illusions of disparate existence of objects and beings? What is the nature of Illusion, of this *Maya*? Acharya Vinoba Bhave terms it "the powers of the art of the Creator who out of *atman* and *prakriti* (Spirit and Nature) formed this many-coloured world. One has to become a devotee, a worshipper of the Reality behind appearances. This realisation, wisdom about the Supreme Self, involves *bhakti* (devotion) and this means the attachment of the heart."

Men are fooled by external objects. The senses create a riotous feast of transitory joys. They intoxicate and delude us. These deceptive, illusory pleasures prevent us from experiencing true joy. But "Once we have seen the true nature of the universe, and tasted its joy, we shall, find these other pleasures insipid." The divine 'image' of the Lord reveals the True and the Profound and then all trivialities melt away.

Individuals worship the Lord motivated by different desires and aims—prayer for something, disinterested worship, and the wise seeker's search for God. All these forms are of merit but there are degrees and stages of devotion (*bhakti*). The ordinary man's cry of devotion, the *bhakti* of the afflicted, is not to be despised. Not everyone is spiritually evolved to the highest degree. Hence the Lord says, "I confirm the devotion even of the interested worshippers. I will not confuse him. If he prays with true heart that his illness should go, I will confirm his will to health, and cure him of his illness. No matter with what motive he comes to Me, I will welcome him with love."

Thus, even selfish *bhakti* and superstitious reverence have great power. Many seek compassion and only the higher ones seek wisdom. Men ought to worship to find the meaning and purpose of life and of the world. These enlightened ones are looking for the happiness and welfare of all. Righteous action is necessarily the path of appropriate devotion. It marks the highest stage. It purifies the soul and destroys illusion.

Ceaseless work for the good of the world is not possible without self-control. Right action brings about concentration, and control of the mind and the senses. Knowledge of the Lord comes to the pure in spirit and purity arises from sacrifice—not sacrifice forthcoming from a heavy heart, dulled by a consciousness of unnecessary obligations, but that which takes the form of devoted work born of one's 'natural', inner being. He who has recognised his real nature, his *svadharma*, is in the best position to seek wisdom and have the true vision of the Supreme Lord.





1. The Blessed LORD said: Hear, O Arjuna, how, with thy mind attached to Me, by practising yoga and having Me as the refuge, thou shalt, without doubt, know Me fully.

2. I will declare to thee, without reserve, this knowledge combined with wisdom. Knowing this nothing more remains to be known.

3. Among thousands of men, one perchance strives for perfection. Among those who strive and succeed, hardly one knows Me in truth.

4. Earth, Water, Fire, Air, Ether, Mind, Intellect and Ego—such is the eight-fold division of My nature.

5. This is My lower nature. But know thou My other and higher nature—which is the soul by which, O Arjuna, this universe is sustained.

6. Know that all beings have this as their common source; I am the origin and dissolution of this entire world.

7. Nothing else is higher than I, O Arjuna. All this universe is strung on Me as pearls on a string.

8. In waters I am the taste, O Arjuna; in the sun and the moon I am the light; I am the AUM in all the Vedas; the sound in ether and the manhood in men.

9. I am the pure fragrance in earth; the brilliance in fire; the life in all beings; and the austerity in all ascetics.

10. Know Me, O Arjuna, to be the perennial seed of all that exists; I am the reason of the rational, and I am the power and splendour of the powerful and the splendid.

11. I am the strength of the strong, divorced from desire and passion. In beings I am desire which is not divorced from righteousness, O Arjuna!

12. Know that all the manifestations of the three Modes—Goodness, Passion and Inertia—proceed from Me. I am not in them but they are in Me.

श्रीभगवानुवाच ।

मय्यासक्तमनाः पार्थ योगं युजन् मदाश्रयः ।
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥१॥

ज्ञानं तेऽहं सविज्ञानम् अिदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यज् ज्ञातव्यमवशिष्यते ॥२॥

मनुष्याणां सहस्रेषु कश्चिद् यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन् मां वेत्ति तत्त्वतः ॥३॥

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥४॥

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥५॥

अेतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥६॥

मत्तः परतरं नान्यत् किंचिदस्ति धनंजय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥७॥

रसोऽहमप्सु कौंतेय प्रभाऽस्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥८॥

पुण्यो गंधः पृथिव्यां च तेजश्चास्मि विभावसी ।
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥९॥

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥१०॥

बलं बलवतामस्मि कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥११॥

ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।
मत्त अवेति तान् विद्धि न त्वहं तेषु ते मयि ॥१२॥

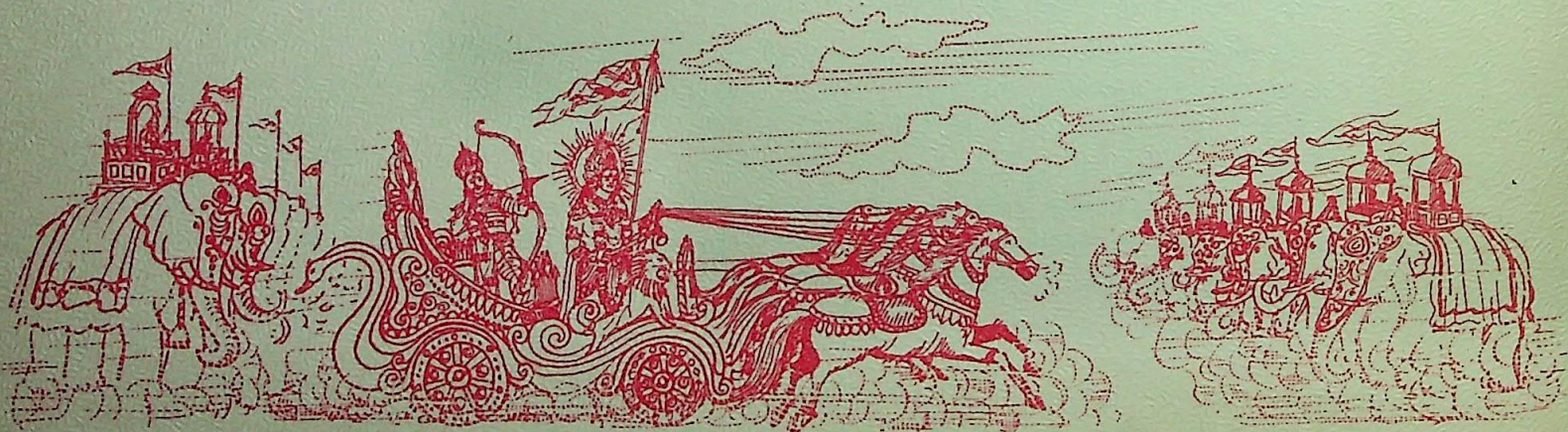


14. For this divine illusion of Mine made up of the three Modes is hard to pierce; those who seek Me alone pierce the veil.

देवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायाभेतां तरन्ति ते ॥१४॥

GOD'S MODEL MAN.

The *karma yogi* is one who is calm, undisturbed under all circumstances—in spite of joy or sorrow and through storm and strife. Life for him is eternal and the soul immortal; the passing phases of life don't disturb him. He acts without desire for the fruits of action, his mind and soul fixed on the Supreme Lord.







13. Deluded by these manifestations of the three Modes, this whole world is unable to recognise Me; I who am beyond these and imperishable.

14. For this divine illusion of Mine made up of the three Modes is hard to pierce; those who seek Me alone pierce the veil.

15. Deluded evildoers, lowest among men, do not attain Me; for, by reason of this deluding mystery, they are bereft of wisdom and given to devilish ways.

16. Four kinds of virtuous men are devoted to Me, O Arjuna. They are the distressed, the spiritual seeker, the material seeker and the man of wisdom.

17. Of these the wise one who is for ever attached to Me in single-minded devotion, is the best; for I am exceedingly dear to him and he is dear to Me.

18. All these are noble indeed, but the wise one I hold to be My very Self. For, this true yogi is devoted to Me alone as his highest goal.

19. At the end of many births, the wise man attains Me. Hard indeed it is to find this great soul to whom "Krishna is all".

20. They in whom wisdom is obscured by one desire or the other attain to other gods, practising the diverse rites, which vary according to their own nature.

21. But whatever be the form of worship, if the devotee has faith, I make him firm in that faith.

22. If he worships in one form alone with real faith, then shall his desires be fulfilled through that alone; for this have I decreed.

23. But limited indeed is the benefit that accrues to those with small understanding. Those who worship the gods go to the gods, those who worship Me, come unto Me.

24. The ignorant regard Me, the Unmanifest, as having become manifest. They do not understand that My supreme nature is imperishable and changeless.

त्रिभिर्गुणमयैर्भावैर् अंभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥१३॥

देवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥१४॥

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययाऽऽहृतज्ञाना आसुरं भावमाश्रिताः ॥१५॥

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥१६॥

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थम् अहं स च मम प्रियः ॥१७॥

अद्वाराः सर्वं अवेते ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥१८॥

बहूनां जन्मनामंते ज्ञानवान् मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥१९॥

कामेस्तेस्तेऽर्हंतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।
तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥२०॥

यो यो यां यां तनुं भक्तः श्रद्धयाऽर्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥२१॥

स तया श्रद्धया युक्तस् तस्याराधनमोहते ।
लभते च ततः कामान् मयैव विहितान् हि तान् ॥२२॥

अंतवत् तु फलं तेषां तद् भवत्यल्पमेव साम् ।
देवान् देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥२३॥

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥२४॥





25. Shrouded by the delusive mystery created by *Maya*, My mysterious powers, I am not revealed to all. This deluded world does not know that I am the Un-born and Imperishable.

26. I know, O Arjuna, all the beings who were, are and will be. But no one knows Me.

27. All creatures of this universe are subject to confusion, O Arjuna, caused by the illusion of the pairs of opposite arising from likes and dislikes.

28. But those men of virtuous deeds, whose sins have ended, who are free from the delusion of dualities, worship Me with a firm resolve.

29. Those who strive for liberation from old age and death, by taking refuge in Me, they know all about the Absolute, the Self and the Action.

30. Those who know Me in the material aspect, the divine aspect and in the aspect of all sacrifices, they, with their heart steadfast, know Me even at the time of death.

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥२५॥

वेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥२६॥
अच्छाद्रेपसमुत्थेन द्वंद्वमोहेन भारत ।
सर्वभूतानि संमोहं सर्गे यान्ति परंतप ॥२७॥

येषां त्वंतगतं पापं जनानां पुण्यकर्मणाम् ।
ते द्वंद्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥२८॥

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।
ते ब्रह्मा तद् विदुः कृत्स्नम् अध्यात्मं कर्म चाखिलम् ॥२९॥

साधिभूताधिदेवं मां साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥३०॥

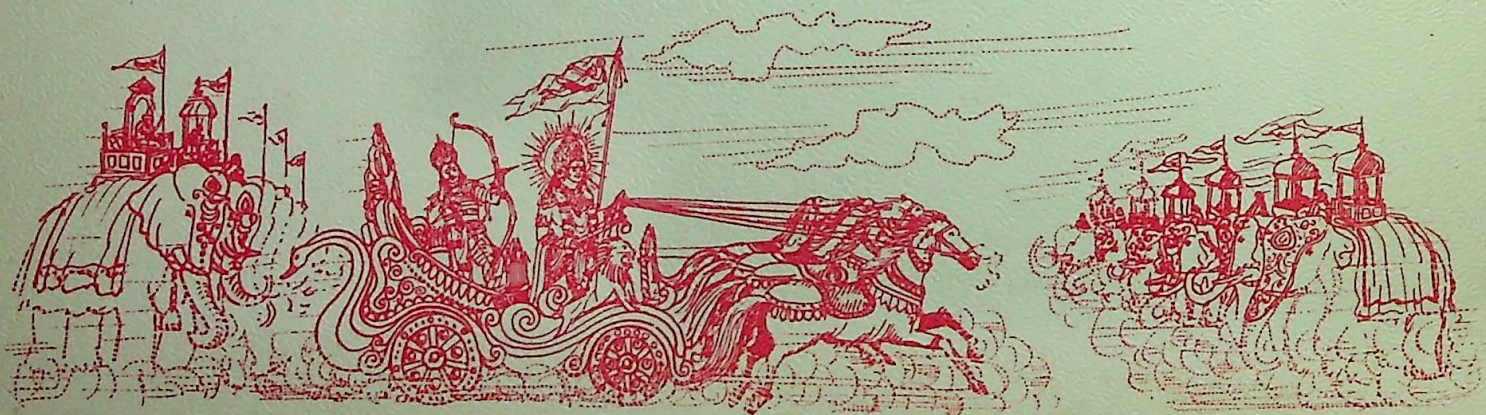
*Here ends the Seventh Chapter entitled
"The Yoga of Knowledge and Wisdom".*



19. At the end of many births, the wise man attains Me. Hard indeed it is to find this great soul to whom "Krishna is all".

बहूनां जन्मनामंते ज्ञानवान् मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥१९॥

Gyan Yoga can also lead to salvation. The aspirant studies the holy scriptures and acquires full knowledge and the power of discrimination between good and evil. This is achieved only after many births.





allocated to him—this meaning is conveyed by the words ‘continually meditate on Me, and fight’.”

A purified soul can meditate on the Lord at the time of death; the individual's whole life should have bent towards this goal by acquiring tendencies (*sanskars*) developed by repeated actions. Life can be truly called a totality of *sanskaras*—the collection of innate intellectual and spiritual tendencies which develop because of experience and practice. No good action or thought in life is ever wasted—even as evil acts are cumulatively going to influence our thoughts at the moment of death. As Vinobha Bhave puts it, with great clarity and simplicity, “The thought arising in the final moment is the fruit of the whole of one's life ... All the efforts of life should be guided by the idea that this final fruit should be full of sweetness, that the last moment should be blissful.. Plan the whole of life with this ideal in view.”

The *Gita* enunciates the principle of the trans-migration of souls: they shed their clothes (bodies) at intervals and keep on reappearing in this universe of the senses—the manifested form of the Lord: “With the accumulations of this life, after the heavy sleep of death, we resume the journey in the next birth.”

Foolish people try to forget death by means of diversions; but it is relentless. The final moment of reckoning, of accounting, has to come. Sins and good actions have to be balanced. The final impressions on the mind and soul should be good. And it takes a lifetime of constant practice to have ‘noble and beautiful *sanskaras*’. That is why it is necessary for the mind to be always preoccupied with good and noble ideas. Hence good habits are vital. Our habits will determine our attitudes and inner nature. Even simple actions are of great consequence.

The mind has always to be kept under control, the senses carefully restrained. An individual should be busy with good actions—with thoughts of God within and performance of *svadharma* without. The struggle is of course, endless, but the Lord asks us to remember Him at all times and ‘fight’. This belief in the necessity of continuous action with simultaneous meditation is the core of the *Gita*'s teachings.

Faith in the Supreme Being gives hope. It dispels despondency because, whatever be the condition of the Universe, the periodic emergence and dissolution of all existence does not affect the Lord of all existences. Our life is a struggle between light and darkness—light symbolising release, and darkness, rebirth. And as darkness stands for ignorance, so light is the Path of Knowledge which brings us closer to the Supreme Spirit. The Lord finally enjoins upon us that, in whatever work we perform, thought of the Eternal must not be lost sight of.





1. ARJUNA said: What is the Absolute? What is the Self? What is Action, O Krishna? And what is the physical aspect and what the divine?

2. And what, O Krishna, dwells in this body as Sacrifice? Again, how at the time of death are You to be known by the self-controlled person?

3. The Blessed LORD said: The Supreme, the Perennial, is *Brahman*. Its manifestation is the Self; the creative urge, whereby all existent beings are created, is called Action.

4. The created things represent My mutable form; the divine elements represent the cosmic spirit; and, O Arjuna, I am all the sacrifices in the body.

5. And he who, at the time of death thinking of Me only, departs leaving the body, enters into Me; herein there is no room for doubt.

6. Or whatever manifested form a man continually thinks of at the hour of death, when he leaves the body, to that very form he goes, O Arjuna.

7. Therefore at all times remember Me and act; then, with mind and intelligence thus surrendered to Me thou shalt surely come to Me.

8. With thought steadied by constant practice, and undistracted by any thing else, he who meditates on the Absolute, O Arjuna, gains the Supreme and Divine Person.

9 & 10. He who, at the time of death, with a steady mind, possessed of devotion and fixing the life breath between the brows by the power of yoga, meditates on the Absolute, the Eternal, the Ruler, subtler than the subtlest, the Supporter of all, of inconceivable form, glorious as the sun beyond the darkness—he attains to that Supreme Divine Being.

11. That Imperishable state which the knowers of the *Vedas* speak of, which the ascetics and passion-free enter into, and desiring which they lead the life of celibacy, that I shall briefly describe to thee.

अर्जुन युवाच ।

किं तद् ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।
अधिभूतं च किं प्रोक्तम् अधिदैवं किमुच्यते ॥१॥

अधियज्ञः कथं कोऽत्र देहेऽस्मिन् मधुसूदन ।
प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्माभिः ॥२॥

श्रीभगवानुवाच ।

अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः ॥३॥

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।
अधियज्ञोऽहमेवात्र देहे देहभूतां वर ॥४॥

अंतकाले च मामेव स्मरन् मुक्त्वा कलेवरम् ।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥५॥

यं यं वाऽपि स्मरन् भावं त्यजत्यन्ते कलेवरम् ।
तं तमेवेति कौतेय सदा तद्भावभावितः ॥६॥

तस्मात् सर्वेषु कालेषु मामनुस्मर युध्य च ।
मय्यपितमनोबुद्धिर् मामेवैष्यस्यसंशयम् ॥७॥

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥८॥

कवि पुराणम् अनुशासितारम्
अणोरणीयांसमनुस्मरेद् यः ।
सर्वस्य घातारमचित्यरूपम्
आदित्यवर्णं तमसः परस्तात् ॥९॥

प्रयाणकाले मनसाऽचलेन
भक्त्या युक्तो योगबलेन चैव ।
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक्
स तं परं पुरुषमुपैति दिव्यम् ॥१०॥
यदक्षरं वेदविदो वदन्ति
विशन्ति यद् यतयो वीतरागाः ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति
तत् ते पदं संग्रहेण प्रवक्ष्ये ॥११॥





12. Closing all the gates of the senses, locking up the mind in the heart, fixing his Breath within the head well-established in yogic meditation;

13. He who departs leaving the body uttering AUM—the Absolute in one syllable—constantly remembering Me, reaches the highest state.

14. That yogi easily attains Me, O Arjuna, who ever attached to Me, constantly remembers Me day in and day out.

15. Great souls, having come to Me, reach the highest attainment; they do not return to this transitory abode of suffering.

16. From the world of Brahma down, all the worlds are subject to phenomenal recurrence, O Arjuna; but on reaching Me there is no rebirth.

17. Those men indeed understand what is day and what is night, who know that the day of Brahma lasts a thousand Time-cycles and that his night too is a thousand Time-cycles long.

18. At the approach of Brahma's day all the manifested proceed from the Un-manifested, and at the coming of the night they merge into that same, the Unmanifested.

19. The same aggregate of beings come to birth, O Arjuna, again and again; they merge at the onset of night, whether they will or not; and at the break of day are reborn.

20. But beyond this unmanifested there is another: Unmanifested Being, ever-lasting, which perishes not when all creatures perish.

21. This Unmanifested One is called the Imperishable. It is declared to be the highest spiritual goal. For those who attain it there is no return. That is My highest abode.

22. The Supreme Spirit, O Arjuna, may be attained by undivided devotion; in It all existence abides; by It all is pervaded.

23. Now I am going to tell thee, Arjuna, the time at which if they die, the yogis return, as also that time when departing, they are not reborn.

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।

मूर्ध्न्याघ्रायात्मनः प्राणम आस्थितो योगधारणाम् ॥१२॥

ओमित्येकाक्षरं ब्रह्म व्याहरन् मामनुस्मरन् ।

यः प्रयाति त्यजन् देहं स याति परमां गतिम् ॥१३॥

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।

तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥१४॥

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।

नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥१५॥

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।

मामुपेत्य तु कौंतेय पुनर्जन्म न विद्यते ॥१६॥

सहस्रयुगपर्यन्तम् अहर् यद् ब्रह्मणो विदुः ।

रात्रिं युगसहस्रान्तां तेऽहोरात्रविदो जनाः ॥१७॥

अव्यक्ताद् व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।

रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥१८॥

भूतप्रायः स अवायं भूत्वा भूत्वा प्रलीयते ।

रात्र्यागमेऽवशः प्रार्थं प्रभवत्यहरागमे ॥१९॥

परस्तस्मात् तु भावोऽन्योऽव्यक्तोऽव्यक्तात् सनातनः ।

यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥२०॥

अव्यक्तोऽक्षर अित्युक्तस् तमाहुः परमां गतिम् ।

यं प्राप्य न निवर्तन्ते तद् धाम परमं मम ॥२१॥

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।

यस्यांतःस्थानि भूतानि येन सर्वमिदं ततम् ॥२२॥

यत्र काले त्वनावृत्तिम् आवृत्तिं चैव योगिनः ।

प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥२३॥



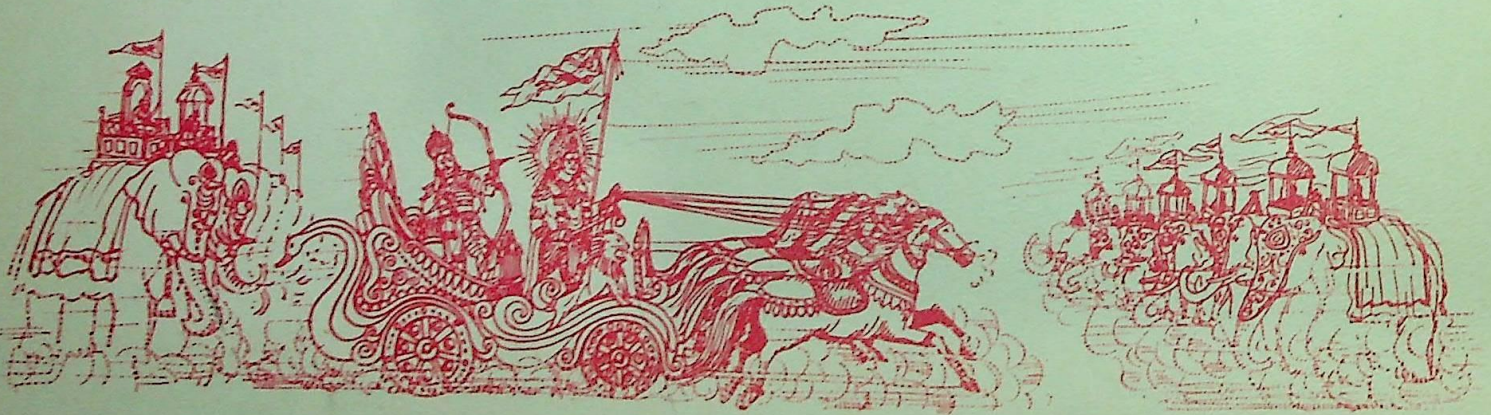


35. I will not, O Krishna, kill these, even though they may kill me. I will not do this for kingship of the three worlds, much less for an earthly kingdom.

अेतान् न हन्तुमिच्छामि धनतोऽपि मधुसूदन ।
अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ ३५ ॥

THE THREE WORLDS

Dev Lok (Abode of gods) Prithvi (Earth) and Patal (Nether Region) are the three Worlds. Prithvi is the place of action and the Atman must strive here for liberation. The other two worlds are where the souls go as a result of their actions on this Prithvi.







24. Men who die, blessed by Light or Fire, or Day, (Sunrise to Sunset) or the Bright Fortnight, or the Six Months of the Sun's Northern Path, and who know the Absolute, attain to the Absolute.

25. Going forth, accompanied by Smoke or Night, or the Dark Fortnight, or the Six Months of the Sun's Southern Path, the yogi attains to the lunar light and returns.

26. These two paths—Bright and Dark—are known to be the perennial paths of the world; by one a man goes not to return, while by the other one goes to return—to be reborn.

27. The yogi understanding these two paths is not deluded at all, O Arjuna; therefore, at all times, remain steadfast in yoga.

28. Whatever fruit of good deeds is laid down as accruing from a study of the *Vedas*, from the sacrifices, austerities, and acts of charity—all that the yogi transcends and attains to the Supreme primal state.

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति बह्व ब्रह्मविदो जनाः ॥२४॥

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
तत्र चांद्रमसं ज्योतिर् योगी प्राप्य निवर्तते ॥२५॥

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
अकया यात्यनावृत्तिम् अन्यथाऽऽवर्तते पुनः ॥२६॥

नैते सूती पार्थ जानन् योगी मुह्यति कश्चन ।
तस्मात् सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥२७॥

वेदेषु यज्ञेषु तपःसु चैव
दानेषु यत् पुण्यफलं प्रदिष्टम् ।
अत्येति तत् सर्वमिदं विदित्वा
योगी परं स्थानमुपैति चाद्यम् ॥२८॥

*Here ends the Eighth Chapter entitled
"The Yoga of the Imperishable Absolute".*





CHAPTER IX

THE YOGA OF SOVEREIGN KNOWLEDGE AND SOVEREIGN MYSTERY

Krishna has attempted to show how, by means of the *Karma-yoga*, full knowledge (Realisation) of *Parameshwara*, and, through that, peace of mind and release are acquired. This is obtained by a true understanding of *Gyana* and *Vigyana*. The Lord has, till now, described His eternal and imperceptible form and the significance of remembering Him at the time of death. Bearing in mind the inherent difficulties of the Path indicated so far, Krishna now dwells on another way, the Royal Road to the Supreme. This involves love, total devotion; and, through this, the Lord becomes a perceptible entity—such as can be felt and experienced. This and the next three chapters deal with this Perceptible Form in detail. It is to be clearly understood that this Path of Devotion is not an independent something. Like others, this, too, is a part of the spiritual and empirical (material, natural) knowledge necessary for arriving at the appropriate level of mastery of *Karma-yoga*, and for following the Righteous Path of Action.

Earlier scriptures, like the *Vedas* and the *Upanishads* refer to this Knowledge as *vidya* which does not mean mysterious vision of the Immutable *Brahman* but a path that is “excellent, actually realisable, easy to observe, consistent with religion, and inexhaustible.” Krishna gives a detailed exposition of His Supreme form—the one-ness and diversity of *Parameshwara*.

The relation of the Supreme to all created things and beings is like that of a father, a mother and a friend, etc. He imparts the *gunas*, (Modes) to created beings; and it is He Himself who is or ought to be the object of worship. He explains the difference between worshipping the forms of *Parameshwara* looking upon Him as One, and worshipping such forms as make Him out to be Diverse. Of course, whatever deity is worshipped, the worship is ultimately received by Him. Again, it is He who allocates the fruits of Action, even as He receives all the sacrifices offered.

It is important to note that the *quality* of the devotion and sacrifice are of vital importance, and not *what* is offered to Him. Action, inevitable as it is, has to be devoted to the Supreme Lord in the spirit of desirelessness. True faith will inspire even the sinner to shun evil. Repeatedly, in the *Gita*, the message is reiterated, “Worship Me, keep your Mind concentrated on Me, and bow down before Me.”





Through this attachment to Him, Arjuna would be freed from the bonds of Action and ultimately come to be merged into Him.

In effect, Krishna tells Arjuna that this supreme knowledge, the supreme secret, the highest and the purest, is something to be experienced. This knowledge is beyond words; it is to be felt, it is 'realisation'. The Lord is not elusive or mysterious, found only by the holiest and the wisest. He is manifest, present in all creation, in all that exists. To reach Him, no special qualifications are needed. All that is required is dedication to Him of one's actions.

Moksha, perfect liberation, is not for the learned or the ascetical only. Purity of the mind and simplicity of the heart are of paramount importance. Any action, undertaken desirelessly, dedicated to the Lord, and performed from right motives, is ritualistic sacrifice (*yagya*).

The truth is that in this chapter, *Karma-yoga* and *Bhakti-yoga* are splendidly synthesised. Renunciation of fruits of action does not imply any wastage. No; they find their rightful goal in the Lord. All that is offered to Him is holy. Our intellect as well as our senses are gifts from the Lord; and, so, they should be used in His service. One's whole life needs to be dedicated to Him. We do not have to run away from the world, undergo hard austerities, practise ascetical forms of *yoga* or perform strange, sacrificial rituals. We must remain here in society and fulfil our individual duties and obligations. But the spirit in which we do so is of supreme significance. Our feelings, attitudes and motives need constant refining and purification, so that our entire life—in all its daily variety of actions—becomes capable of reaching a high spiritual level.

Trivial actions, ordinary existence, can be suffused with a holy glow if our senses are controlled and our mind concentrated on the Supreme Lord. What really matters is the motives, the feelings, the inner approach, our actions. The saints are known for their simple hearts, because their lives are fully immersed in godly feelings. Their entire existence centres around their holy relationship with the Supreme Being. That is why the selflessness of the saints acts so powerfully and fills their lives with zest and enthusiasm to serve others. Sacrifice of one's actions to the Lord generates energy and provides infinite scope for promoting universal welfare.

Actions are meritorious by virtue of the spirit behind them. The spirit of dedication, of service, gives us rich knowledge and each experience adds to our wisdom to realise the Infinite. It has been well said that "the essence of the matter is that, if we give over to the Lord all our actions, then life acquires strength and skill from this, and *moksha* (Perfect and ultimate liberation) is within our grasp."





1. The Blessed LORD said: I will now declare to thee, who are not mistrusting, this profound secret of wisdom, together with discriminative knowledge, knowing which thou shalt be freed from evil.

2. This is the royal knowledge, the crowning secret, pure and sovereign, capable of being directly verified, the essence of *Dharma*, easy to practise and imperishable.

3. Men who have no faith in this doctrine, O Arjuna, far from coming to Me, return to the path of death and rebirth.

4. By Me, all this world is pervaded in My unmanifested form. All beings dwell in Me. But I do not abide in them.

5. And yet those beings do not dwell in Me; for, that indeed is My mysterious power as Lord! Sustainer of all beings, I am not in them. My Self brings them into existence.

6. As the great air, filling all space, is ever contained in ether, even so understand that all beings are contained in Me.

7. All beings, O Arjuna, merge into My nature, at the end of the Time-cycle, and again when a cycle begins, I send them forth.

8. By virtue of My nature, I send forth again and again this whole aggregate of beings, powerless under the control of Nature.

9. All these activities, O Arjuna, do not bind Me, for I am seated as one indifferent and unattached to these actions.

10. With Me as the Guide, Nature gives birth to both the movable and unmovable entities; and because of this, O Arjuna, the world keeps revolving.

11. Not knowing my transcendent nature as the Lord of all existence, the deluded disregard Me, when clad in human form.

12. Possessing, as if it were, the deluding nature of demons and fiends, they have vain aspirations; vain are their actions and their knowledge and they are lacking in discernment.

श्रीभगवानुवाच ।

अिदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्षयसेऽशुभात् ॥१॥

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुमुखं कर्तुमव्ययम् ॥२॥

अश्रद्धधानाः पुरुषा धर्मस्यास्य परंतप ।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥३॥

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्यानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥४॥

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
भूतभृन् न च भूतस्थो ममात्मा भूतभावनः ॥५॥

यथाऽऽकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥६॥

सर्वभूतानि कर्तिय प्रकृतिं यान्ति मामिकाम् ।
कल्पक्षये पुनस्तानि कल्पादो विसृजाम्यहम् ॥७॥

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।
भूतग्राममिमं कृत्स्नम् अवशं प्रकृतेर्वशात् ॥८॥

न च मां तानि कर्माणि निबध्नन्ति धनंजय ।
अुदासीनवदासीनम् असक्तं तेषु कर्मसु ॥९॥

मयाऽध्यक्षेण प्रकृतिः सृयते सचराचरम् ।
हेतुनाऽनेन कर्तिय जगद् विपरिवर्तते ॥१०॥

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥११॥

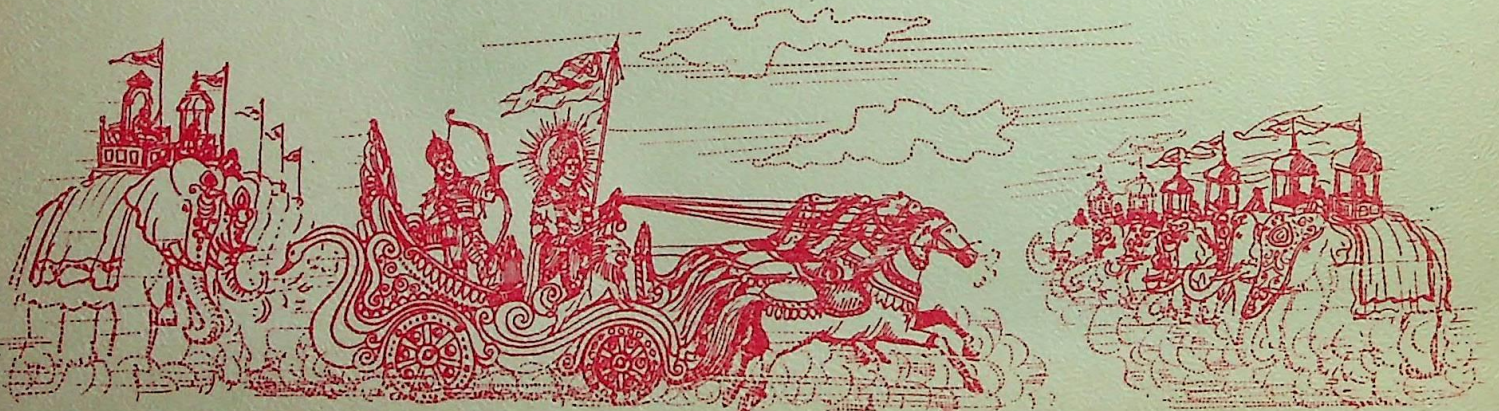
मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥१२॥



26. He who offers to Me a leaf, a flower, fruit or water, with devotion, that offering of love, made by the pure-hearted, I accept.

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतम् अस्नामि प्रयतात्मनः ॥२६॥

Lord Krishna clearly states that He is satisfied with any offering if it is suffused with love, devotion and sincerity, howsoever insignificant it may be. Even a leaf, a flower, fruit or water are valuable by virtue of the purity in the heart of the devotee.







13. The great souls who abide in the divine nature, O Arjuna, knowing Me as the Imperishable Source of all beings, worship Me with singlemindedness.

14. Always singing My praises, ever striving in steadfast faith, they do Me devout homage; ever attached to Me, they worship Me.

15. Yet others with Knowledge-sacrifice, worship Me, who am to be seen everywhere, both as one and in manifold forms.

16. I am the Ritual in Action; I am the Sacrifice; I am the Ancestral Oblation; I am the Medicinal Herbs; I am the *Mantra*—sacred formula; I am the Clarified Butter offered as oblation; I am the Sacrificial Fire; I am the Act of Offering to the fire.

17. I am the Father of this universe, the Mother, the Supporter and the Grandsire. I am the holy One who should be the object of knowledge, the sacred syllable *AUM*. I am the *Rig*, the *Saman* and the *Yajus* (*Vedas*).

18. I am the Goal, the Sustainer, the Lord, the Witness, the Abode, the Refuge and the Well-wisher, the Origin, the Dissolution, the Resting Place, the Treasur-house, the Imperishable Seed.

19. I radiate heat; I withhold and pour forth rain; I am deathlessness and also death, O Arjuna, also the manifest and the Unmanifest.

20. Knowers of the three *Vedas*, who drink the *soma* juice and are purified of sin, worship Me with sacrifice and pray for going to heaven; they reach the holy world of the gods and enjoy divine pleasures in heaven.

21. They enjoy the expansive world of heaven, and then with their merit exhausted, they enter the world of the mortals; thus, those who, following the Vedic law, desire the fruit of their action, earn only the rounds of birth and death.

22. For those who worship Me, meditating on Me to the exclusion of all else, ever attached to Me, I bear the burden of getting them what they need.

महात्मानस्तु मां प्रार्थयन् देवीं प्रकृतिमाश्रिताः ।
भजंत्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥१३॥

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता अपासते ॥१४॥

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामपासते ।
अेकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥१५॥

अहं क्रतुरहं यज्ञः स्वधाऽहमहमौषधम् ।
मन्त्रोऽहमहमेवाज्यम् अहमग्निरहं हुतम् ॥१६॥

पिताऽहमस्य जगतो माता धाता पितामहः ।
वेद्यं पवित्रमोँकार ऋक् साम यजुरेव च ॥१७॥

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥१८॥

तपाम्यहमहं वर्षं निगूहणाम्युत्सृजामि च ।
अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥१९॥

त्रैविद्या मां सोमपाः पूतपापा
यज्ञैरिष्ट्वा स्वर्गंति प्रार्थयन्ते ।
ते पुण्यमासाद्य सुरेन्द्रलोकम्
अश्नन्ति दिव्यान् दिवि देवभोगान् ॥२०॥

ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति
अेवं त्रयीधर्ममनुप्रपन्ना
गतागतं कामकामा लभन्ते ॥२१॥

अनन्याश्चित्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥२२॥





23. Even those who are devotees of other gods, who worship them with full faith, even they, O Arjuna, in fact worship Me alone, though contrary to the Law.

24. For I am indeed the Acceptor and the Lord of all sacrifices; but not recognising Me as I am, they fall into rebirth.

25. Worshippers of the gods go to the gods; worshippers of the ancestors go to the ancestors; sacrificers of the spirits go to the spirits; but those who worship Me come to Me.

26. He who offers to Me a leaf, a flower, fruit or water, with devotion, that offering of love, made by the pure-hearted, I accept.

27. Whatever thou doest, whatever thou eatest, whatever thou offerest as sacrifice or gift, whatever austerity thou performest, O Arjuna, dedicate all that to Me.

28. Thus thou shalt be freed from the bonds of action, whether its results are good or evil. Having accomplished both renunciation and performance, thou shalt be liberated from birth and death and come unto Me.

29. I regard all beings equally. To Me there is none hateful or dear; but those who worship Me with devotion, they are in Me and I am also in them.

30. He who worships Me with single-minded devotion, should be regarded as righteous even if the most sinful person—for, he has rightly resolved.

31. And soon he becomes righteous and enters into the eternal peace. Know, for certain, O Arjuna, that My devotee is never destroyed.

32. Through taking refuge in Me, even those who are of lowly origin, women, merchants and the outcastes—they too attain to the supreme goal.

33. How much easier then this is for the holy *Brahmins* and the royal sages! Therefore, having come into this transitory and sorrowful world do thou worship Me.

येऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयाऽन्विताः ।

तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥२३॥

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।

न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥२४॥

यान्ति देवव्रता देवान् पितॄन् यान्ति पितृव्रताः ।

भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥२५॥

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।

तदहं भक्त्युपहृतम् अश्वामि प्रयतात्मनः ॥२६॥

यत् करोषि यदश्नासि यज्जुहोषि ददासि यत्

यत् तपस्यसि कौन्तेय तत् कुरुष्व मदपणम् ॥२७॥

शुभाशुभफलैरेवं मोक्षयसे कर्मबन्धनैः ।

संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥२८॥

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रिया ।

ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥२९॥

अपि चेत् सुदुराचारो भजते मामनन्यभाक् ।

साधुरेव स मंतव्यः सम्यग्व्यवसितो हि सः ॥३०॥

क्षिप्रं भवति धर्मात्मा शश्वच्छांतिं निगच्छति ।

कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥३१॥

मां हि पार्थ व्यपाश्रित्य येऽपि स्युः पापयोनयः ।

स्त्रियो वैश्यास्तथा शूद्रास् तेऽपि यान्ति परां गतिम् ॥३२॥

किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ।

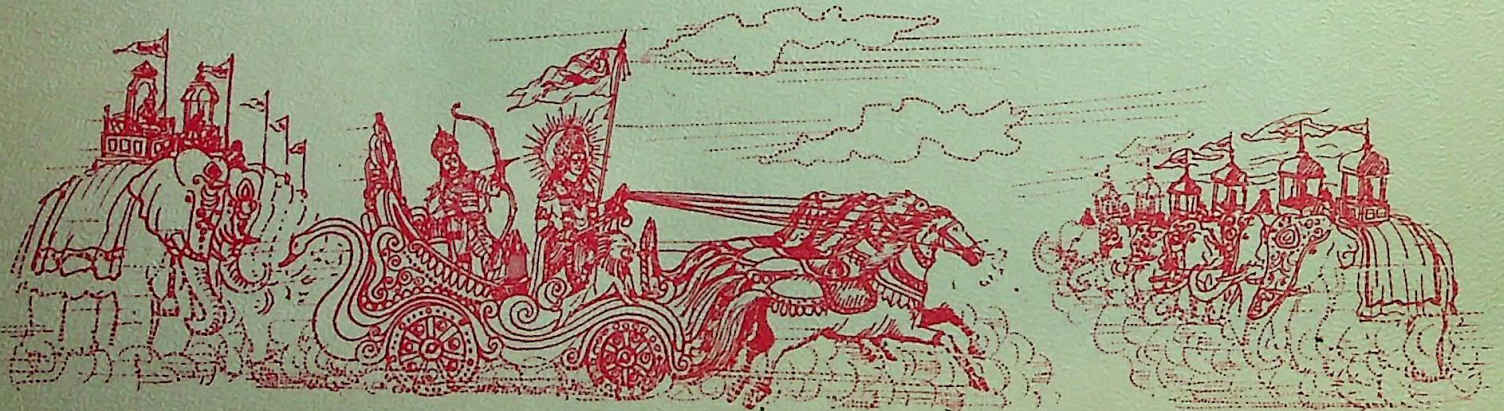
अनित्यमसुखं लोकम् विमं प्राप्य भजस्व माम् ॥३३॥



16. I am the Ritual in Action; I am the Sacrifice; I am the Ancestral Oblation; I am the Medicinal Herbs; I am the *Mantra*—sacred formula; I am the Clarified Butter offered as oblation; I am the Sacrificial Fire; I am the Act of Offering to the fire.

अहं क्रतुरहं यज्ञः स्वघाऽहमहमौषधम् ।
मन्त्रोऽहमहमेवाज्यम् अहमग्निरहं हुतम् ॥१६॥

All yagyas performed according to sacred rites need to be dedicated to the Lord. By performance of one such yagya clouds are formed. Clouds shower life-giving rain; then vegetation springs up. The ensuing good crops and fruits sustain all life in this universe.





CHAPTER X

THE YOGA OF DIVINE MANIFESTATION

Krishna is describing the Royal Road in the shape of the worship of the Perceptible (felt and experienced) form of the Supreme Spirit and this theme is continued in this chapter. Arjuna is still groping, as it were, in the dark, but is getting closer to the understanding of the Nature and Essence of *Parameshwara*. He is searching for a vision of the Supreme on which he can constantly fix his attention, even though engaged in actions. He wants to have an idea of the Supreme which he can use for concentration, which could be a concrete centre of his thoughts and feelings so that he may dedicate all his actions to Him. This desire, this search, for a view of the Supreme has been the subject-matter of the preceding chapters and it is climaxed in the next chapter by the Lord's revelation of his Cosmic Form.

The Lord would have Arjuna understand that the Supreme is the 'Unborn Eternal' and yet Master of the World. All living reality issues from Him. Krishna declares that He is this Eternal Supreme Spirit. All the beauty and glory of the physical world derives from Him. It is His manifestation. It is only when we, human beings, realise that all existences derive from the One Supreme Reality, that we are rid of illusions and cease to feel bewildered about our duties.

This world is made up of dualities, states of opposites, pleasures and pain, fame and infamy, etc. But dualities apart, the life of freedom, knowledge, and austerity, too, derives from the Lord. Thus, everything and all things are His Play. Of course, He is the real Glory of the World (*vibhuti*). The truly wise individual becomes aware of his bond with the Supreme and will live and act and work in the world, which is His manifestation. Through his realisation of the manifest, or expressed Form, the individual rises to a higher stage of knowledge of the Supreme Self.

Krishna states explicitly that he is the Supreme God—Ishwara: His devotees recognise His various aspects or forms. For realising the One in His manysplendoured manifestation, there is need of great concentration—and devotion—of the mind. True and devoted concentration on the Lord destroys ignorance and then only is God's presence felt by and within the human soul.

Arjuna seems to be now calm of spirit. He has started understanding the Lord's





exposition of Truth, so skilfully has Krishna brought His lesson home and directed it to fall within the range of Arjuna's experiences. Yet the man is curious, and he wants to learn about the divine manifestations which give the material world its 'essential nature'. Arjuna wants to find out how he can know the Lord in these aspects?

It is important to understand that there is no duality or contradiction, and hence distance, between *Brahman* and the world; between manifested Nature and the Supreme Essence. The Supreme is, of course, defined in terms of negatives, e.g. the Indefinable, the Unmanifest, the Immutable, etc., beyond all intellectually comprehensible terms, to say nothing of sense impressions. This majestic Form—the Ultimate Reality—cannot be understood and worshipped by ordinary human beings. The *Gita* specifies, for our understanding, the nature of the Supreme in terms of Its relations with this world. It is easier for us to visualise and comprehend It in this way. As Dr. Radhakrishnan puts it: "The Supreme is the Personal Lord who controls the many-sided action of nature and dwells in the heart of every creature. *Parabrahman* is *Parameshwara*, the God in man and in the universe. But His nature is veiled. Man has to discover his spiritual unity with God and so with all his creatures."

Krishna thus unfolds His nature in terms of superlative essences of different kinds—the highest and the most glorious manifestations of any and every aspect of the world—natural or human—gods, light, the *Vedas*, senses, mountain peaks, wisdom, etc. In fact: "I am the Soul, O Arjuna, seated in the heart of every being! And I am the beginning, the middle and the end of all beings."

It is significant how the Lord emphasises knowledge of the self—"Know thyself." This He calls the highest science. In self-discovery lies the secret of realising one's true nature. Confused as we are, by our senses, disturbed by lack of self-control, driven by a fickle mind, we really have to discover *ourselves*. What is *my identity*? Who am I? Ignorance is dispelled when we realise that the *essence* of an individual, one's soul, is divine; but such discovery comes through great effort, through exercising self-control, and yet, and all the while, performing one's obligations, *svadharma*. In the practice of *Karma-yoga*, Wisdom and Devotion are important but Action dedicated to the Supreme is significant because then the individual can identify oneself with the Supreme. In this chapter, the Lord has given to Arjuna and, through him, to us, a glimpse of His Divine Spirit: "What I have told you now is only a brief expression of My Divine Infiniteness. Understand that whatever is glorious, graceful and mighty, has issued from a fragment of my splendour."

We have, by now, at least some, 'intellectual' understanding, and the seeds of devotion have been sown which will flower in righteous action.





1. The Blessed LORD said: Again, O Arjuna, hear My Supreme word, which I desire to tell thee, for thy benefit, now that thou art listening to me with delight.

2. Neither the host of gods nor the great seers know my origin; for I am, indeed in every way, the origin of all gods and the great seers.

3. He who knows Me, being the supreme Lord of the world, as unborn and without beginning, he, among mortals, is without delusion and is absolved from all sins.

4 & 5. Discrimination, knowledge, freedom from delusion, forgiveness, truthfulness, self-restraint, calmness, pleasure and pain, birth and death, fear and fearlessness, non-violence, equanimity, contentment, austerity, benevolence, good name and infamy—all these various attributes of creatures arise from Me alone.

6. The seven great sages, the more ancient four, and the Manus (Law-givers), were also born of My mind, and from these were born all the creatures in the world.

7. He who truly understands My manifestations and My yogic power becomes well established in unflinching yoga. In this there is no room for doubt.

8. I am the origin of all; from Me proceeds everything. Knowing this, the wise worship Me with their heart full of devotion.

9. Their thoughts fixed on Me, their whole soul devoted to Me, enlightening one another, and ever conversing about Me, they live in contentment and joy.

10. To these, who are ever in tune with Me, and worship Me, with loving devotion, I grant the yoga of understanding, by which they come to Me.

11. Out of compassion for them, dwelling in their hearts, but remaining in My real state, I destroy the ignorance born of darkness by the shining lamp of knowledge.

श्रीभगवानुवाच ।

भूय अत्र महाबाहो शृणु मे परमं वचः ।
यत् तेऽहं प्रीयमाणाय वक्ष्यामि हितकाम्यया ॥१॥

न मे विदुः सुरगणाः प्रभवं न महर्षयः ।
अहमादिहि देवानां महर्षीणां च सर्वशः ॥२॥

यो मामजमनादि च वेत्ति लोकमहेश्वरम् ।
असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥३॥

बुद्धिज्ञानमसंमोहः क्षमा सत्यं दमः शमः ।
सुखं दुःखं भवोऽभावो भयं चाभयमेव च ॥४॥
अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।
भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥५॥

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा ।
मद्भावा मानसा जाता येषां लोकऽजिमाः प्रजाः ॥६॥

अतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।
सोऽविकल्पेन योगेन युज्यते नात्र संशयः ॥७॥

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
जिति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥८॥

मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।
कथयन्तश्च मां नित्यं तुष्यन्ति च रमन्ति च ॥९॥

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धयोगं तं येन मामुपयान्ति ते ॥१०॥

तेषामेवानुत्पादयामि अहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥११॥





12. ARJUNA said: Lord! you are the supreme Absolute, the supreme Abode, the supreme Purifier, the Eternal divine power, the primal God, the Unborn, the All-pervading.

13. Thus all the sages—the divine sage Narada, Asita, Devala, Vyasa—have said this of You, and You Yourself also tell me so.

14. All that You tell me is true, I know, O Krishna. Neither gods nor demons, O Lord, know your manifestations.

15. You Yourself indeed know Yourself by Yourself; O Krishna, O Source and Lord of all beings, God of gods, O Lord of the Universe.

16. Be pleased to tell me without omission, of all Your divine manifestations, whereby You pervade these worlds.

17. O Krishna, constantly meditating on You, how shall I know You? In what particular aspects am I to think of You, O Lord?

18. Tell me again, in full detail, Your yogic power and Your divine attributes, O Krishna! For my ears can never be satiated with listening to Your nectar-like words.

19. The Blessed LORD said: Yes, I will recount to thee, O Arjuna, My divine manifestations—but only the principal ones; for, there is no end to their extent.

20. I am the Soul, O Arjuna, seated in the heart of every being; and I am the beginning, the middle and also the end of all beings.

21. Of the *Adityas* I am Vishnu; of luminaries, the bright Sun; I am Marichi, of the *Maruts*, and among the constellations I am the Moon.

22. Of the *Vedas* I am the *Sama Veda*; of the gods I am Indra; of the senses, I am the mind; of beings, I am the consciousness.

23. Of the *Rudras*, I am Shiva; of the *Yakshas* and *Rakshasas*, I am Kubera (Lord of Wealth); of the *Vasus* I am the purifying Fire; of mountains, the Meru.

अर्जुन उवाच ।

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।
पुरुषं शाश्वतं दिव्यम् आदिदेवमजं विभुम् ॥१२॥

आहुस्त्वाम् ऋषयः सर्वे देवर्षिनारदस्तथा ।
असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥१३॥

सर्वमेतद् कृतं मन्ये यन् मां वदसि केशव ।
न हि ते भगवन् व्यक्तिं विदुर्देवा न दानवाः ॥१४॥

स्वयमेवात्मनाऽऽत्मानं वेत्त्य त्वं पुरुषोत्तम ।
भूतभावन भूतेश देवदेव जगत्पते ॥१५॥

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।
याभिर्विभूतिभिर्लोकान् जिमांस्त्वं व्याप्य तिष्ठसि ॥१६॥

कथं विद्यामहं योगिन् त्वां सदा परिचिन्तयन् ।
केषु केषु च भावेषु चित्त्योऽसि भगवन् मया ॥१७॥

विस्तरेणात्मनो योगं विभूतिं च जनार्दन ।
भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥१८॥

श्रीभगवानुवाच ।

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।
प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥१९॥

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च भूतानामन्तः श्रेव च ॥२०॥

आदित्यानामहं विष्णुर् ज्योतिषां रविरंशुमान् ।
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥२१॥

वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।
जिन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतना ॥२२॥

रुद्राणां शंकरश्चास्मि वित्तेशो यक्षरक्षसाम् ।
वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥२३॥





24. Of the house-hold priests, O Arjuna, know Me to be Brihaspati, the chief among them; of army generals I am Skanda; and in respect of waters, I am the ocean.

25. Of the great sages I am Bhrigu; of words I am the monosyllable *AUM*; of sacrifices I am the silent meditation; of things immovable, the Himalaya.

26. Of trees I am Ashvattha; of the divine sages Narada; of the heavenly choir I am Chitraratha; of the perfected sages I am Kapila.

27. Among horses, know Me to be Uchchaishravas, born of nectar; of lordly elephants I am Airavata; of men, the King.

28. Of weapons, I am the thunderbolt; of cows, Kamadhenu (cow of plenty); I am the God of Love, the cause of generation; amongst serpents, I am Vasuki.

29. And I am Ananta, of the cobras; I am Varuna, of the water-dwellers; of the ancestors I am Aryama; and I am Yama, of the controllers.

30. And I am Prahlada, of demons; the Time, of the reckoners; and among the beasts, I am the lion; and of birds, the Garuda.

31. Of purifiers I am the Wind; of wielders of weapons, I am Rama; among fishes I am the alligator; of rivers I am the Ganges.

32. Of creations I am the Beginning, the Middle and the End, O Arjuna; of sciences, the Science of Self-knowledge; of debators, the right argument.

33. Of syllabic letters I am the letter A; of compounds I am the *Dvanda* (the copulative); I am Time imperishable; I am the universal Dispenser whose face is seen everywhere.

34. All engulfing Death am I, as also the source of all things to be; of the feminine beings I am Glory, Prosperity, Speech, Memory, Intelligence, Constancy and Forgiveness.

35. Likewise, of *Saman* hymns I am *Brihat Saman*; of metres I am *Gayatri*; of months I am Margashirsha; of seasons the Spring, the flower-abounding.

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।
सेनानीनामहं स्कंदः सरसामस्मि सागरः ॥२४॥

महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ।
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥२५॥

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।
गंधर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥२६॥

अुच्चैःश्रवसमश्वानां विद्धि माममृतोदभवम् ।
अैरावतं गजेन्द्राणां नराणां च नराधिपम् ॥२७॥

आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।
प्रजनश्चास्मि कंदर्पः सर्पाणामस्मि वासुकिः ॥२८॥

अनंतश्चास्मि नागानां वरुणो यादसामहम् ।
पितृणामर्यमा चास्मि यमः संयमतामहम् ॥२९॥

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।
मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणां ॥३०॥

पवनः पवतामस्मि रामः शस्त्रभूतामहम् ।
झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥३१॥

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।
अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥३२॥

अक्षराणामकारोऽस्मि द्वंद्वः सामासिकस्य च ।
अहमेवाक्षयः कालो धाताऽहं विश्वतोमुखः ॥३३॥

मृत्युः सर्वहरश्चाहम् अुदभवश्च भविष्यताम् ।
कीर्तिः श्रीर्वाक् च नारीणां स्मृतिर्मैधा धृतिः क्षमा ॥३४॥

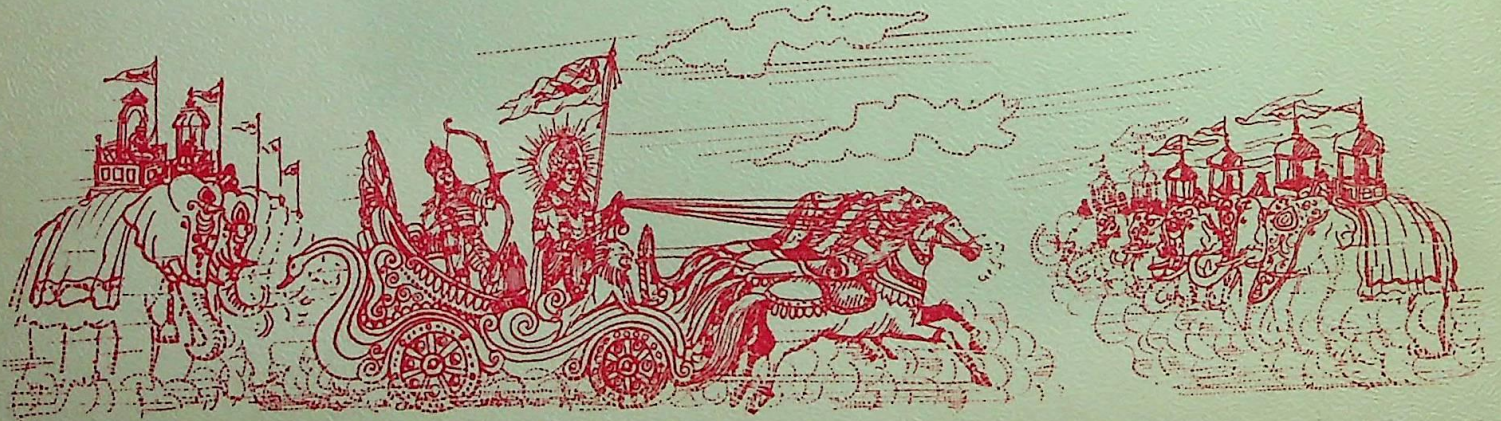
बृहत्साम तथा साम्नां गायत्री छंदसामहम् ।
मासानां मार्गशीर्षोऽहम् ऋतूनां कुसुमाकरः ॥३५॥

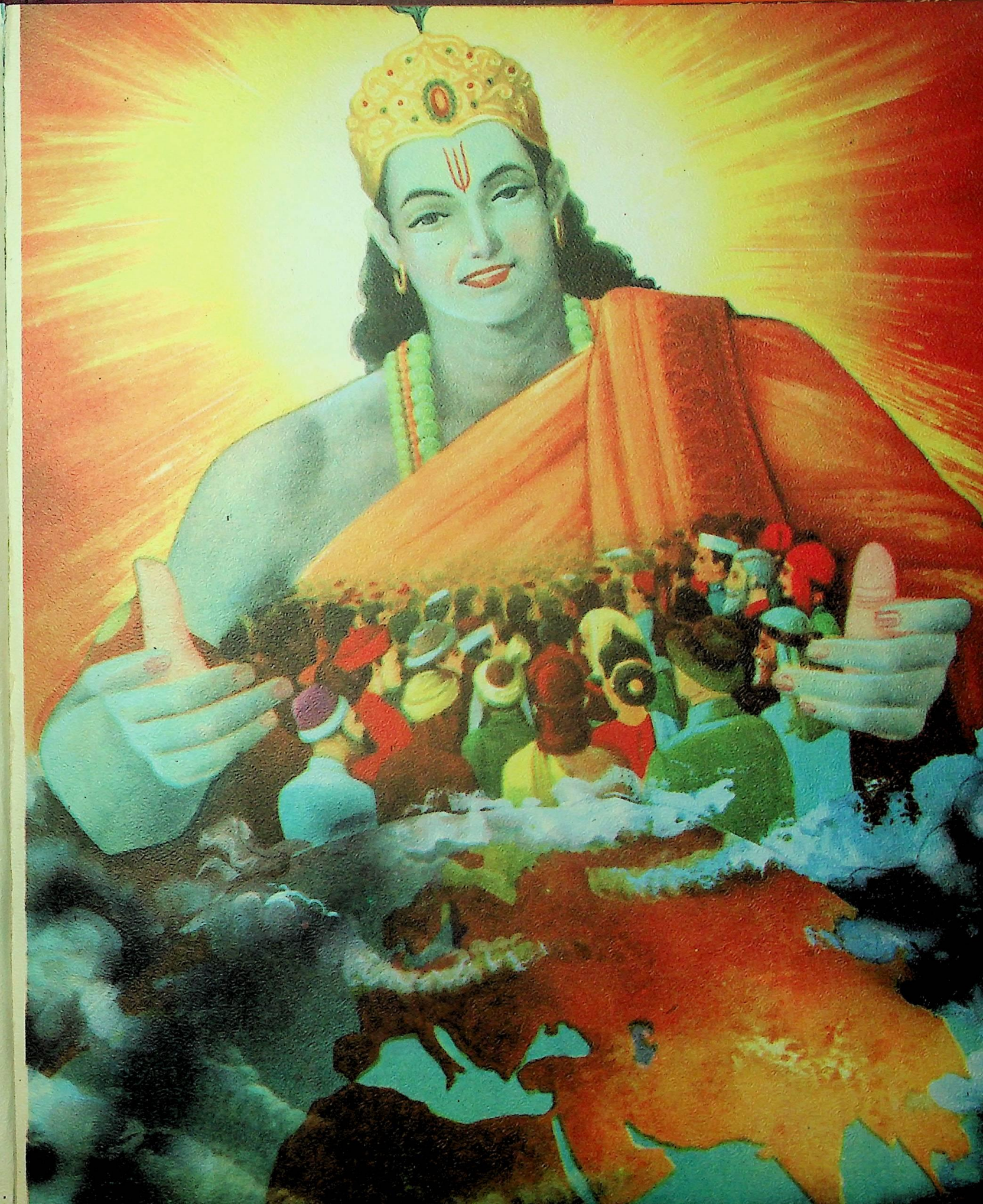


10. To these, who are ever in tune with Me, and worship Me, with loving devotion, I grant the yoga of understanding, by which they come to Me.

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धयोगं तं येन मामुपयान्ति ते ॥१०॥

Different people have diverse understanding and praying to the Lord in many tongues, take to varied paths. But they all reach the same goal, Lord Krishna Himself, and are welcomed by Him with open arms.







36. Of the deceitful I am the gambling; of the splendid and the powerful, I am the Splendour and the Prowess. I am victory, I am Perseverance; I am the Goodness of the good.

37. Of the *Vrishnis* I am Vasudeva; of Pandavas, I am thyself; of the (other) sages, I am Vyasa; and of poets, Ushanas the poet.

38. I am the Rod of those that punish; of those who seek victory I am the Strategy; of secret things I am silence, and the Knowledge of the knowers.

39. Moreover, whatever is the seed of all beings, O Arjuna, that I am; there is nothing, whether moving or unmoving, that can exist without Me.

40. There is no end to my divine manifestations. What I have told thee now is but a bit of My divine infiniteness.

41. Understand that whatever is glorious, graceful and mighty, has issued from a fragment of My splendour.

42. But what need is there for thee to learn this at great length, O Arjuna? With but a single fraction of Myself I sustain this entire universe.

द्यूतं छलयतामस्मि तेजस् तेजस्विनामहम् ।
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥३६॥

वृष्णीनां वासुदेवोऽस्मि पांडवानां धनंजयः ।
मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥३७॥

दंडो दमयतामस्मि नीतिरस्मि जिगीषताम् ।
मीनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥३८॥

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।
न तदस्ति विना यत् स्यान् मया भूतं चराचरम् ॥३९॥

नान्तोऽस्ति मम दिव्यानां विभूतीनां परंतप ।
अेष तूद्देशतः प्रोक्तो विभूतेर्विस्तरः मया ॥४०॥

यद् यद् विभूतिमत् सत्त्वं श्रीमद्वर्जितमेव वा ।
तत् तदेवावगच्छ त्वं मम तेजोऽशंसभवम् ॥४१॥

अथवा बहुनेतेन किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्नम् अंशेन स्थितो जगत् ॥४२॥

*Here ends the Tenth Chapter entitled
"The Yoga of Divine Manifestation".*





CHAPTER XI

THE YOGA OF THE VISION OF THE (LORD'S) COSMIC FORM

After listening to the sustained exposition by the Lord of His glorious manifestations in this world of nature and humanity, in all their subtle forms and essence, Arjuna says that the revelation of the Supreme mystery has dispelled his doubts and bewilderment. He knows that the so-called independent existence of the world and things is an illusion. The External Spirit dwells in and moves through the entire Creation. Nevertheless, Arjuna desires to have a vision of the Lord's divine form.

In majestic words and images, the great saint-poet of the *Gita* then reveals to Arjuna a perceptible vision of *Parameshwara*. Arjuna understands the total meaning of cosmic processes and their ultimate destiny. He has the highest spiritual experience of a direct confrontation with the awesome grandeur and majesty of the Absolute. To enable him to have—and to withstand—this vision, Arjuna's ability to comprehend this Reality is enhanced infinitely, and he can see everything and everybody in this One. Time becomes, for him, one supreme Present—and the Past and the Future fade away.

It is obvious that with the body's eyes Arjuna and all of us see only what are merely appearances. The 'soul' is apprehended by the 'eye of the spirit'. This divine knowledge is beyond the grasp of the senses or the intellect. To have it, is made possible only through the Lord's Grace. The Vision itself is God's gift. Words fail the poet in describing the Supreme—Its extensiveness, power, terror and beauty. The vision is of "the One in the many and of the many in the One." It is now Arjuna's turn and he strives to formulate in words his experience of the Divine. He is overwhelmed, naturally, and feels mystified, and, terrified and of course, ecstatically joyful.

An important aspect of the Lord's Supremacy is His total control over actions and human destiny: All deeds are followed by consequences. The Divine has Its own Unique Law which It enforces. It is responsible both for Creation and Destruction. Arjuna is aghast when he sees the warriors opposed to him as well as his friends going into the jaws of Death, and merging in the Divine. He is himself like all the others—merely an instrument of the Divine Will so that, "There is nothing however small or insignificant that has not been ordained or permitted





by God, even the fall of a sparrow."

The terrible and inevitable power of Time is an aspect of the Supreme as is Its Spiritual Strength which upholds the cosmos. Arjuna now speaks of his Divine vision and experiences with a sense of personal relationship with the Lord: "I bow down before You and seek Your grace, O Adorable Lord! As a father forgives his son, as a friend his friend, as the lover his beloved, so should You forgive me."

Arjuna has been given (just) a glimpse of the Supreme as a part of his training and education in the path of righteous action. The lesson is not over. Knowledge in itself is but partial; one's whole life has to be dedicated to its practice. Arjuna has got an idea—a spiritual picture, divinely experienced, of the Supreme Form, its vastness in space and its mighty flow in time. Thus favoured by his Divine Friend, He is blessed, indeed, for even the gods aspire to have this vision of the Lord.

Arjuna is reminded by the Lord: "Do thou arise and gain glory! Defeat thy foes and enjoy a flourishing kingdom. By Me have they been slain already. Be, thou, no more than an instrument, O Arjuna." As Vinoba Bhave puts it with exquisite simplicity, 'How does one become a flute in Krishna's hand? To be a flute means to become hollow—but I am stuffed full with passions and desires—I must empty myself of ego. Only when I become fully free, altogether empty, will the Lord breathe through me.'

The last stanza of this chapter is worth commenting upon; and, has been commented upon by all the great commentators of the *Gita*, from *Shankara* of ancient times, to *Tilak* and *Dr. Radhakrishnan* of the modern age. It constitutes the essence of the *Gita's* teachings. It resolves all the seeming contradictions between action and devotion. They are not different ways of approaching the Supreme. We quote: "Only he attains Me, O Arjuna, who works for Me, who has made Me his goal, who is devoted to Me, who is devoid of attachment, who has ill-will towards none."

Paraphrased, this means that:

1. the real devotee of the Lord should perform all worldly Actions with the idea of dedicating them to *Parameshwara*, doing them, that is to say, with a prideless frame of mind, since, the entire activity in the world is *Parameshwara's* work, who is the true Doer, and the One Who truly causes all actions to be done. Only, He gets these actions done through us, by making us the nominal causes, and that:
2. thereby, all acts, which are done, do not obstruct tranquillity and final Release (*Moksha*).

The message is quite clear: The *Gita* does not teach an inert, inactive devotion in which one may sit down, do nothing and endlessly repeat His name or chant *mantras*. No; "it directs one to do all acts desirelessly, and enthusiastically, side by side with possessing an ardent devotion."





1. ARJUNA said: Out of compassion for me, You have told me the highest secret revealing the knowledge of the Supreme; this has banished my delusion.

2. Of the origin and dissolution of beings I have heard from You in full detail, as also of Your imperishable greatness, O Krishna.

3. All is as You have said of Yourself, O Supreme Lord! I desire to see, now, that divine form of Yours, as Universal God.

4. If You think it is possible for me to bear the sight, show me, O Krishna, Your imperishable form.

5. The Blessed LORD said: Behold, O Arjuna, My various divine forms in their hundreds and thousands, numerous in kind, shapes and colours.

6. Behold the *Adityas*, the *Vasus*, the *Rudras*, the two *Ashwins* and the *Maruts*; behold many marvellous forms never seen before, O Arjuna.

7. Behold thou, O Arjuna, the whole universe, moving and unmoving, within My body, all in one, and whatever else you desire to see.

8. But thou cannot see Me with these eyes of thine own. Therefore I give thee a divine eye. Behold My divine and sovereign power!

9. SANJAYA said: Having thus spoken, O King, the great Lord of Yoga, Krishna, then revealed to Arjuna His Divine Form.

10. With many mouths and eyes, with many wondrous aspects, with many divine ornaments and with many divine weapons held aloft;

11. Wearing divine garlands and clothes, anointed with divine perfumes, it was the form of God, representing sheer marvel, without end, seen everywhere.

12. If the splendour of a thousand suns were to shine forth all at once in the sky that might resemble the splendour of the Mighty One.

13. There Arjuna then saw the whole universe in its manifold divisions united in the body of that God of gods.

अर्जुन उवाच ।

मदनुग्रहाय परमं गुह्यमध्यात्मसंज्ञितम् ।

यत् त्वयोक्तं वचस्तेन मोहोज्यं विगतो मम ॥१॥

भवाप्ययौ हि भूतानां श्रुतो विस्तरशो मया ।

त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥२॥

अवमेतद् यथात्य त्वम् आत्मानं परमेश्वर ।

द्रष्टुमिच्छामि ते रूपम् अश्वरं पुरुषोत्तम ॥३॥

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।

योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥४॥

श्रीभगवानुवाच ।

पश्य मे पार्थ रूपाणि शतशोऽय सहस्रशः ।

नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥५॥

पश्यादित्यान् वसून् रुद्रान् अश्विनौ मरुतस्तथा ।

बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत ॥६॥

अिहैकस्थं जगत् कृत्स्नं पश्याद्य सचराचरम् ।

मम देहे गुडाकेश यच्चान्यद् द्रष्टुमिच्छसि ॥७॥

न तु मां शक्यसे द्रष्टुम् अनेनैव स्वचक्षुषा ।

दिव्यं ददामि ते चक्षुः पश्य मे योगमेश्वरम् ॥८॥

संजय उवाच ।

अवमुक्त्वा ततो राजन् महायोगेश्वरो हरिः ।

दर्शयामास पार्थाय परमं रूपमेश्वरम् ॥९॥

अनेकवक्त्रनयनम् अनेकाद्भुतदर्शनम् ।

अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥१०॥

दिव्यमाल्यांबरधरं दिव्यगंधानुलेपनम् ।

सर्वाश्चर्यमयं देवम् अनन्तं विश्वतोमुखम् ॥११॥

दिवि सूर्यसहस्रस्य भवेद् युगपदुत्थिता ।

यदि भाः सदृशी सा स्याद् भासस्तस्य महात्मनः ॥१२॥

तत्रैकस्थं जगत् कृत्स्नं प्रविभक्तमनेकधा ।

अपश्यद् देवदेवस्य शरीरे पाण्डवस्तदा ॥१३॥





14. Then Arjuna, struck with wonder, and thrilled in every fibre of his being, bowed down his head before the Lord, and thus addressed Him, with folded hands:

15. ARJUNA said: In Your body, O Lord, I see all the gods and the diverse groups of beings, Brahma the god, seated on his lotus throne and all the seers and the divine serpents.

16. I see You of boundless form on every side, with numberless arms, bellies, mouths and eyes. Neither Your end, nor middle, nor beginning, do I see, O Lord of the Universe, O Form Universal!

17. I behold You with Your crown, mace and discus, a mass of light glowing everywhere, so dazzling to the sight and immeasurable, bright with the splendour of the flaming fire and the sun blazing from all sides.

18. You are the Supreme Imperishable, worthy to be known; You are the ultimate basis of this universe. You are the changeless custodian of the eternal *Dharma*. You are the Primal Being—so I believe.

19. You are without beginning, middle or end; Infinite is Your Might; numberless arms; sun and the moon for eyes; Your mouth a blazing fire, burning the universe with Your own radiance.

20. By You alone are filled the spaces between heaven, earth and also the quarters; at the sight of this wonderful and terrible form of Yours, the three worlds are distressed, O Great Soul!

21. Here, too, the hosts of gods are seen to enter into You; awe-stricken, some of them praise You with folded hands; the bands of great seers and the perfected ones say, 'May it be well', and adore You with resounding Hymns.

22. The *Rudras*, the *Adityas*, the *Vasus*, the *Sadhyas*, the *Vishvas*, the twin *Ashwins*, the *Maruts*, manes, the hosts of *Gandharvas*, the *Yakshas*, the *Asuras* and the *Siddhas*—all gaze on You, wonder-struck as they are.

ततः स विस्मयाविष्टो हृष्टरोमा धनंजयः ।
प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥१४॥

अर्जुन उवाच ।
पश्यामि देवांस्तव देव देहे
सर्वास्तथा भूतविशेषसंघान् ।
ब्रह्माण्मीशं कमलासनस्थम्
ऋषींश्च सर्वान् अुरगांश्च दिव्यान् ॥१५॥

अनेकबाहूदरवक्त्रनेत्रम्
पश्यामि त्वां सर्वतोऽनन्तरूपम् ।
नान्तं न मध्यं न पुनस्तवादं
पश्यामि विश्वेश्वर विश्वरूप ॥१६॥

किरीटिनं गदिनं चक्रिणं च
तेजोराशिं सर्वतो दीप्तिमन्तम् ।
पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद्
दीप्तानलार्कद्युतिमप्रमेयम् ॥१७॥

त्वमक्षरं परमं वेदितव्यम्
त्वमस्य विश्वस्य परं निधानम् ।
त्वमव्ययः शाश्वतधर्मगोप्ता
सनातनस्त्वं पुरुषो मतो मे ॥१८॥

अनादिमध्यान्तमनन्तवीर्यम्
अनन्तबाहुं शशिसूर्यनेत्रम् ।
पश्यामि त्वां दीप्तहुताशवक्त्रम्
स्वतेजसा विश्वमिदं तपन्तम् ॥१९॥

द्यावापृथिव्योरिदमन्तरं हि
व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
दृष्ट्वाऽद्भुतं रूपमुग्रं तवेदम्
लोकत्रयं प्रव्यथितं महात्मन् ॥२०॥

अमी हि त्वां सुरसंघा विशान्ति
केचिद् भीताः प्राञ्जलयो गृणन्ति ।
स्वस्तीत्युक्त्वा महर्षिसिद्धसंघाः
स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥२१॥

रुद्रादित्या वसवो ये च साध्या
विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।
गन्धर्वयक्षासुरसिद्धसंघा
वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥२२॥





23. At the sight of Your great form, O Krishna, of many mouths and eyes, arms, thighs and feet innumerable, with many stomachs, terrible with many tusks, the worlds as well as I tremble with fear.

24. As I behold You, touching the sky, shining in numerous colours, with gaping mouths, with large fiery eyes, I feel intensely frightened; no peace nor quiet I find, O Krishna!

25. Having seen Your mouths terrifying with long teeth, resembling the Fire of Doom, I lose all sense of direction, and find no peace. Be gracious, O Lord of gods, Container of the world.

26. All these sons of Dhritarashtra, together with the hosts of rulers, Bhishma, Drona and Karna, as also our chief warriors,

27. Are rushing into the fearful jaws of Your terrible mouth. Some indeed are seen hanging between Your teeth, with their heads crushed to powder.

28. As rivers, in their numerous torrents, race towards the ocean, so do these heroes of the world of men rush into. Your blazing mouths.

29. As moths, do plunge into the burning fire, to be destroyed, even do they all rush headlong into Your mouths unto their destruction.

30. You lick them up, devouring all the worlds from all sides, with your flaming tongues. Your fierce rays are blazing forth, filling the whole world with glory.

31. Tell me, Lord, who You are, so fierce in form! Salutations to You, O Supreme God! Have mercy! I desire to know Your essence, O Primal Lord; for, verily, I do not understand this activity of Yours nor the nature of Your Mind.

रूपं महत् ते बहुवक्त्रनेत्रम्
महाबाहो बहुबाहूरुपादम् ।
बहुदरं बहुदंष्ट्राकरालम्
दृष्ट्वा लोकाः प्रव्यथितास्तथाऽहम् ॥२३॥

नभःस्पृशं दीप्तमनेकवर्णम्
व्यात्ताननं दीप्तविशालनेत्रम् ।
दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा
धृतिं न विन्दामि शमं च विष्णो ॥२४॥

दंष्ट्राकरालानि च ते मुखानि
दृष्ट्वैव कालानलसंनिभानि ।
दिशो न जाने न लभे च शमं ।
प्रसीद देवेश जगन्निवास ॥२५॥

अमी च त्वां धृतराष्ट्रस्य पुत्राः
सर्वे सहैवावनिपालसंघैः ।
भीष्मो द्रोणः सूतपुत्रस्तथासौ
सहास्मदीयेरपि योधमुख्यैः ॥२६॥

वक्त्राणि ते त्वरमाणा विशन्ति
दंष्ट्राकरालानि भयानकानि ।
केचिद् विलग्ना दशनान्तरेषु
संदृश्यन्ते चूर्णितैरुत्तमांगैः ॥२७॥

यथा नदीनां बहवोऽम्बुवेगाः
समुद्रमेवाभिमुखा द्रवन्ति ।
तथा तवामी नरलोकवीरा
विशन्ति वक्त्राण्यभिविज्वलन्ति ॥२८॥

यथा प्रदीप्तं ज्वलनं पतंगा
विशन्ति नाशाय समृद्धवेगाः ।
तथैव नाशाय विशन्ति लोकास्
तवापि वक्त्राणि समृद्धवेगाः ॥२९॥
लेलिह्यसे ग्रसमानस्समंतात्
लोकान् समग्रान् वदनेज्ज्वलद्भिः ।
तेजोभिरापूर्य जगत् समग्रं
भासस्तवोग्राः प्रतपन्ति विष्णो ॥३०॥

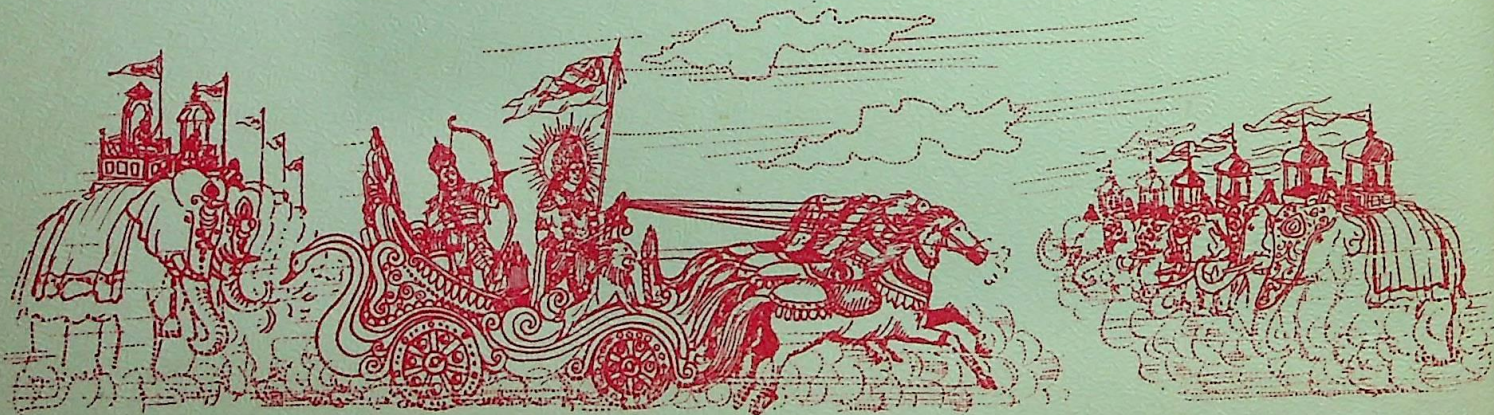
आख्याहि मे को भवानुग्ररूपो
नमोऽस्तु ते देववर प्रसीद ।
विज्ञातुमिच्छामि भवन्तमाद्यम्
न हि प्रजानामि तव प्रवृत्तिम् ॥३१॥

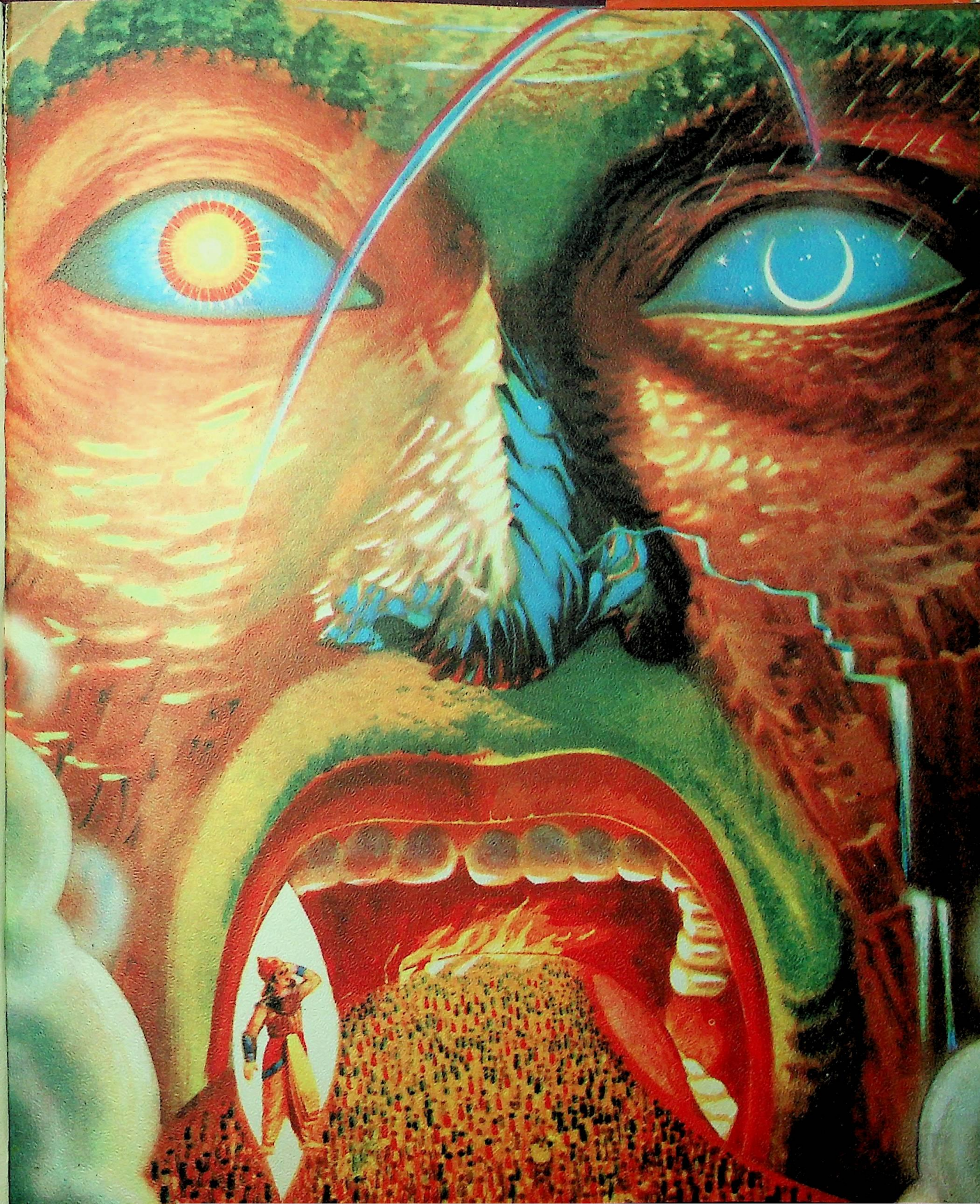


13. There Arjuna then saw the whole universe in its manifold divisions united in the body of that God of gods.

तत्रैकस्थं जगत् कृत्स्नं प्रविभक्तमनेकधा ।
अपश्यद् देवदेवस्य शरीरे पाण्डवस्तदा ॥१३॥

Arjuna expressed a keen desire to see the Lord's Divine form. As the mortal eyes of Arjuna could not see such a Form, the Lord gives him Divine eyes to behold His Universal Form. Now Arjuna sees the Lord with innumerable mouths, eyes and hands, terrible and beautiful beyond description. He sees his enemies and friends rushing into the gaping mouth of the Lord, their mortal existence ending in Him.







32. The Blessed LORD said: I am Eternal, world destroying Time, engaged in devouring mankind. Even without your slaying them, not one of the warriors, standing in the opposing armies, shall survive.

33. Therefore, do thou arise and gain glory! Defeat thy foes and enjoy a flourishing kingdom. By Me have they been slain already. Be thou no more than just an instrument, O Arjuna.

34. Drona, Bhishma, Jayadratha, Karna, as also the other warrior chiefs—these are already slain by Me—Do not be dismayed! Fight on! Victory is thine over the foes in the field.

35. SANJAYA said: Having heard this speech of Krishna, Arjuna folded his hands, and trembling, made obeisance. Bowing and all hesitant, in faltering accent, he spoke to Krishna once more.

36. ARJUNA said: It is but right, O Krishna, that the world should be delighted in praising You; the demons in fear fly to every quarter and all the hosts of perfected ones bow in adoration to You.

37. And why should they not bow down to You, O Exalted Being? You are the First Creator, more venerable even than Brahma. You are Imperishable; You are Being and Non-being, and all that is beyond.

38. You are the First of the gods, and the Ancient Being; You are the Supreme Refuge of all that lives; You are the Knower, the One to be known, the Supreme Abode; By You, the myriad-formed, is the universe pervaded.

39. You are Wind, Death, Fire, Sea god, the Moon, Lord of creatures, and the Grandsire of all. Salutations to You, a thousand salutations, and again and yet again, my salutations to You.

श्रीभगवानुवाच ।

कालोऽस्मि लोकक्षयकृत् प्रवृद्धो
लोकान् समाहर्तुमिह प्रवृत्तः ।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे
येऽवस्थिताः प्रत्यनीकेषु योधाः ॥३२॥

तस्मात् त्वमुत्तिष्ठ यशो लभस्व
जित्वा शत्रून् भुङ्क्व राज्यं समृद्धम् ।
मयेवैते निहताः पूर्वमेव
निमित्तमात्रं भव सव्यसाचिन् ॥३३॥

द्रोणं च भीष्मं च जयद्रथं च
कर्णं तथाऽन्यान्पि योधवोरान् ।
मया हतांस्त्वं जहि मा व्यथिष्ठाः
युध्यस्व जेताऽसि रणे सपत्नान् ॥३४॥

संजय युवाच ।
अेतच्छ्रुत्वा वचनं केशवस्य
कृताञ्जलिर्वेपमानः किरोटी ।
नमस्कृत्वा भूय अवाह कृष्णम्
सगद्गदं भीतभीतः प्रणम्य ॥३५॥

अर्जुन युवाच ।
स्थाने हृषीकेश तव प्रकीर्त्या
जगत् प्रहृष्यत्यनुरज्यते च ।
रक्षांसि भीतानि दिशो द्रवन्ति
सर्वे नमस्यन्ति च सिद्धसंघाः ॥३६॥

कस्माच्च ते न नमेरन् महात्मन्
गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।
अनन्त देवेश जगन्निवास
त्वमक्षरं सदसत् तत्परं यत् ॥३७॥

त्वमादिदेवः पुरुषः पुराणस्
त्वमस्य विश्वस्य परं निधानम् ।
वेत्तासि वेद्यं च परं च धाम
त्वया ततं विश्वमनन्तरूप ॥३८॥

वायुर्यमोऽग्निर्वरुणः शशाङ्कः
प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वः
पुनश्च भूयोऽपि नमो नमस्ते ॥३९॥





40. Salutations to You, in front, behind and on all sides! Your prowess is endless; Your might is immeasurable! You pervade all. Therefore You are all.

41. For whatever I have spoken rashly—from carelessness, thinking of You as my companion, I addressed You as 'O Krishna', 'O Friend' etc., ignorant of Your greatness, out of my negligence, or from my affection;

42. (And) for whatever rudeness shown to You in jest, while at play, in repose or at meals, either alone or in company, O Krishna, I pray for Your forgiveness, O Immeasurable One.

43. You are the Father of this world, of the moving and un-moving; You are the world's object of worship and You its worthiest preceptor; there is none who is Your equal. How then there can be any one greater than You? Your power is incomparable in the three worlds.

44. Therefore, I bow down before You and seek Your grace, O Adorable Lord! As a father forgives his son, as a friend, his friend, as the lover, his beloved, so should You forgive me.

45. I am filled with joy to have seen Your form which was never seen before, and yet my heart trembles with fear. Show me, therefore, O Lord, Your other, earlier form. Be gracious to me, O God of gods, and Abode of the universe.

46. I desire to see You even as You were with your crown, with mace and discus in hand. Assume that very four-armed form, O thousand-armed Universal Form!

47. The Blessed LORD said: It is to favour thee, O Arjuna, that I have shown thee, by My own Yoga-power, this My Supreme Form, Resplendent, Universal, Infinite, Primal—which no one has seen before thee.

48. Neither by the study of the *Vedas*, nor by sacrifice, nor by gifts, nor yet by ritual or by fierce austerities can I, in such a form, be seen by any one except thee in the human world.

नमः पुरस्तादथपृष्ठतस्ते

नमोऽस्तु ते सर्वत ओव सर्व ।

अनन्तवीर्यामितविक्रमस्त्वं

सर्वं समानोषि ततोऽसि सर्वः ॥४०॥

सखेति मत्वा प्रसभं यदुक्तम्

हे कृष्ण हे यादव हे सखेति ।

अजानता महिमानं तवेदं

मया प्रमादात् प्रणयेन वापि ॥४१॥

यच्चावहासार्थमसत्कृतोऽसि

विहारशय्यासनभोजनेषु ।

अकोऽयवाऽप्यच्युत तत्समक्षम्

तत् क्षामये त्वामहमप्रमेयम् ॥४२॥

पिताऽसि लोकस्य चराचरस्य

त्वमस्य पूज्यश्च गुरुगंरीयान् ।

न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो

लोकत्रयेऽप्यप्रतिमप्रभावः ॥४३॥

तस्मात् प्रणम्य प्रणिधाय कायम्

प्रसादये त्वामहमीशमीड्यम् ।

पितेव पुत्रस्य सखेव सख्युः

प्रियः प्रियायाऽहंसि देव सोढुम् ॥४४॥

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा

भयेन च प्रव्यथितं मनो मे ।

तदेव मे दर्शय देव रूपम्

प्रसीद देवेश जगन्निवास ॥४५॥

किरीटिनं गदिनं चक्रहस्तम्

अच्छामि त्वाम् द्रष्टुमहं तथैव ।

तेनैव रूपेण चतुर्भुजेन

सहस्रबाहो भव विश्वमूर्ते ॥४६॥

श्रीभगवानुवाच ।

मया प्रसन्नेन तवाजुनेदं

रूपं परं दर्शितमात्मयोगात् ।

तेजोमयं विश्वमनन्तमाद्यम्

यन् मे त्वदन्येन न दृष्टपूर्वम् ॥४७॥

न वेदयज्ञाध्ययनं दानैर्

न च क्रियाभिर्न तपोभिरुग्रैः ।

अवेरूपः शक्य अहं नूलोके

द्रष्टुं त्वदन्येन कुरुप्रवीर ॥४८॥





49. Be not afraid, nor confused to see this terrific form of Mine. Get rid of thy fear, and with a glad heart behold Me again as I was.

मा ते व्यथा मा च विमूढभावो
दृष्ट्वा रूपं घोरमीदृङ् ममेदम् ।
व्यपेतभीः प्रीतमनाः पुनस्त्वम्
तदेव मे रूपमिदं प्रपश्य ॥४९॥

50. SANJAYA said: Having thus spoken to Arjuna, Krishna revealed to him once more His earlier form. Wearing again His form benign, the Great Soul comforted him who was terrified.

सजय अवाच ।
अत्यर्जुनं वासुदेवस्तथोक्त्वा
स्वकं रूपं दर्शयामास भूयः ।
आश्वासयामास च भीतमेनम्
भूत्वा पुनः सौम्यवपुर्महात्मा ॥५०॥

51. ARJUNA said: Beholding again this benign human form of Yours I am calm and am once more in My normal state.

अर्जुन अवाच ।
दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।
अिदानीमस्मि संवृत्तः सचेताः प्रकृति गतः ॥५१॥

52. The Blessed LORD said: It is indeed very hard to see that form of Mine, which you have seen; even the gods have (vainly) aspired to see it.

श्रीभगवानुवाच ।
सुदुर्दर्शमिदं रूपं दृष्टवानसि यन् मम ।
देवा अप्यस्य रूपस्य नित्यं दर्शनकाक्षिणः ॥५२॥

53. Neither by the Vedas, nor by penance, nor by gifts, nor by sacrifice, can any one see Me in this Form that you have seen.

नाहं वेदेन तपसा न दानेन न चेज्यया ।
शक्य अवेविविधो द्रष्टुं दृष्टवानसि मां यथा ॥५३॥

54. But by single-minded devotion, O Arjuna, I can be known and perceived truly and entered into.

भक्त्या त्वनन्यया शक्य अहमेविविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥५४॥

55. Only he attains Me, O Arjuna, who works for Me, who has made Me his goal, who is devoted to Me, who is devoid of attachment, who has ill-will towards none.

मत्कर्मकृन् मत्परमो मद्भक्तः संगवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥५५॥

*Here ends the Eleventh Chapter entitled
"The Yoga of the Vision of the (Lord's)
Cosmic Form".*





CHAPTER XII

THE YOGA OF DEVOTION

The discourse marks the end of the second part of the Lord's teachings which started with Chapter VII. Krishna has explained the nature of the material world and the world of the spirit. A clear understanding of both is necessary for better discharge of one's duties, and for becoming more adept in *Karma-yoga*. Step by step, the Lord has expounded the Form of the *Brahman*, the Ever-unchanging, Imperceptible, Supreme Spirit; and also defined the path to be taken for proper worship. We have been shown the glorious manifestations of the Supreme in the universe and also the indescribably magnificent Cosmic Form.

At the end of the last chapter the quintessence of the *Gita* has been given already: performance of all actions with devotion and detachment. Now Arjuna seeks a final clarification about the path of devotion. He asks: Who is the greater yogi? One who seeks oneness with the Unmanifest Absolute or he who yearns for unity with the Personal God Who manifests Himself in the world of man and nature? Both the paths lead to the same, Ultimate Goal, but the Lord stresses the importance of action for the welfare of others, even after the highest stage of Realisation of the Supreme has been attained.

Krishna is aware of the nature of human beings. That is why He says, and quite realistically, that the direct approach to God is very difficult. It is easier to worship His Living Form as it reveals Itself in the soul of things and human beings. The Personal God is more readily understood, realised, and worshipped. Hence Arjuna is advised to act accordingly, bearing always in mind that "even in the Path of Devotion, one cannot give up Actions, but has necessarily to perform them, dedicating them to the *Parameshwara*." The true Devotee never gives up the path of desireless *Karma-yoga*. The Lord affirms this after taking note of and explaining the comparative merits and advantages of austere and rigorous discipline, knowledge, prayer and rituals. This is a recurring theme in the *Gita*—the importance of the exercise of *svadharma*, of staying a *Karma-yogi* constantly engaged in and carrying out one's allotted Duty without desire for the fruits of one's actions. Verse XII makes this quite clear: "Better indeed is knowledge than practice; better than knowledge is meditation, better than meditation is renunciation of the benefits of all actions from which last follows peace."





The qualities of an ideal devotee are stated in a very simple manner: "freedom of spirit, friendliness to all, patience and tranquillity. The Lord rightly emphasises the individual's place in society. The devotee is not supposed to be sitting in a remote cave in the Himalayas—he is living in society and has responsibilities." For him the significant thing is righteous action and correct conduct. Of course, he must not cause sorrow to others, but more, he should possess a spirit of freedom and tranquillity such as is unaffected by grief. Krishna underlines the nature of the devotee's action: "He who has no expectations, who is pure, resourceful, unconcerned, carefree, who indulges in no undertakings, he, thus, devoted to Me, is dear to Me."

It is worth noting that Devotion is in no way opposed to Action and social relationships. Worldly wisdom and intelligent activity are not regarded as obstacles on the Path. The true devotee, however, needs must live and work in a spirit of detachment: Being in the world and yet not subject to its temptations, pleasures, pains and humiliations. His mind should be concentrated solely on the Supreme. With his attention fixed on Him, he achieves a balanced attitude to life. Free from the bonds of immediate attachments, such a devotee thinks of universal welfare and not of personal, parochial, racial and national interests. To quote Dr. Radhakrishnan, "When we see the One Self in all things, equal-mindedness, freedom from selfish desires, surrender of our whole nature to the Indwelling Spirit, and love for all, arise. When these qualities are manifested, our devotion is perfect and we are God's own men. Our life then is guided not by the forces of attraction and repulsion, friendship and enmity, pleasure and pain, but by the single urge to give oneself to God and therefore to the service of the world which is one with God."

To serve the world we must choose a concrete path of action appropriate to our temperament, our inner impulses and our position in society. Concentrate on the inner self, and let it draw inspiration from the contemplation and worship of the Supreme Spirit, and you will attain an attitude of true harmony and peace.





1. ARJUNA said: Of the devotees who worship You, incessantly attached, and those who meditate on the Imperishable Unmanifest, who are the better knowers of yoga?

अर्जुन युवाच ।

अवे सततयुक्ता ये भक्तास्त्वां पर्युपासते ।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥१॥

2. The Blessed LORD said: Those I consider most perfect in yoga who, fixing their minds on Me, ever attached, worship Me, with the highest faith.

श्रीभगवानुवाच ।

मय्यावेश्य मनो ये मां नित्ययुक्ता अुपासते ।
श्रद्धया परयोपेतास् ते मे युक्ततमा मताः ॥२॥

3. But those who worship the Imperishable, the Indefinable, the Unmanifested, the Omnipresent, the Unthinkable, the Eternal, the Immoveable, the Unchanging, the Immutable;

ये त्वक्षरमनिर्देश्यम् अव्यक्तं पर्युपासते ।
सर्वत्रगमचित्यं च कूटस्थमचलं ध्रुवम् ॥३॥

4. Having restrained the whole host of senses, regarding all with an impartial view, absorbed completely in the welfare of all creatures—these indeed come to Me.

संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥४॥

5. The difficulty of those whose mind is fixed on the Unmanifested is greater; for it is hard for the embodied beings to attain the Unmanifested.

क्लेशोऽधिकतरस्तेषाम् अव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥५॥

6. But those who having surrendered all actions to Me, considering Me their all in all, worship Me with the meditation of undivided devotion,

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त अुपासते ॥६॥

7. (And) whose thoughts are centred on Me, O Arjuna, I straight away lead across the ocean of this world of birth and death.

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि न चिरात् पार्थ मय्यावेशितचेतसाम् ॥७॥

8. Set thy mind on Me, rest thy reason in Me. Then thou shalt, without doubt, abide in Me alone.

मय्येव मन आधत्स्व मयि बुद्धि निवेशय ।
निवसिष्यसि मय्येव अत अूर्ध्वं न संशयः ॥८॥

9. If thou art unable to concentrate steadily on Me, then by means of constant practice of devotion seek to reach Me, O Arjuna.

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।
अभ्यासयोगेन ततो मामिच्छाप्तुं धनंजय ॥९॥

10. If thou art incapable of such devotion, concentrate on performing actions for Me; even thus serving Me thou shalt attain perfection.

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।
मदर्थमपि कर्माणि कुर्वन् सिद्धिमवाप्स्यसि ॥१०॥

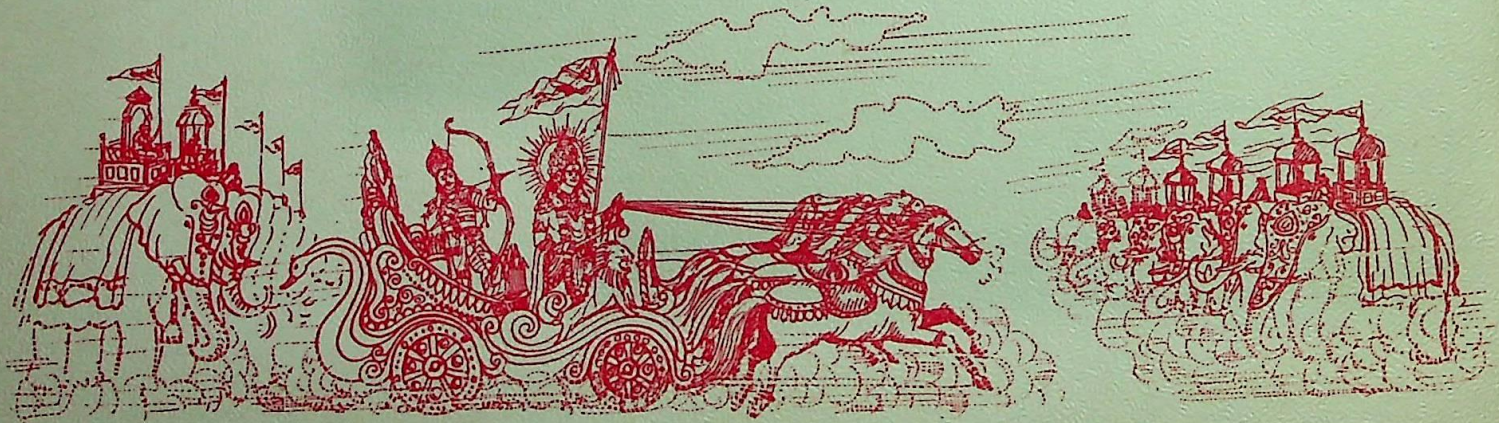
11. If thou art unable even to do this, then dedicating all to Me, with mind controlled, renounce the benefits of all actions.

अर्थतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥११॥



THE SIX SYSTEMS OF YOGA

- 1) Karma Yoga: The Path of Action.
- 2) Sanyasa Yoga: The Path of Renunciation.
- 3) Dhyana Yoga: The Path of Meditation and Contemplation.
- 4) Raja Yoga: The Royal Path of Concentration.
- 5) Gyana Yoga: The Path of Knowledge.
- 6) Bhakti Yoga: The Path of Devotion.





CHAPTER XIII

THE YOGA OF DISCRIMINATION BETWEEN BODY AND SOUL

By now the Lord has made it clear that through meditation on the Mystery of the Supreme, Release can be obtained. Yet, an easier path is that of devotion to the manifested, perceptible form of the Absolute and of offering all our Actions to the Lord. To understand this properly more comprehensive knowledge of the Supreme Reality has to be acquired, and for that one must know the nature of the body (*Kshetra*—the field of material activity) and the soul (*Atman-kshetrasya*, the knower of this field). With this understanding should go a knowledge of the changing and unchanging aspects of the external universe.

Knowledge of the Supreme Spirit is a complex and subtle matter and the remaining chapters of the *Gita* are devoted to this theme. This group of chapters provides an extension of the exposition that began with Chapter VII—the Spiritual and Material Knowledge required for successfully performing actions, for being a *Karma-yogi*, the foundation of whose conduct rests on the discharge of *svadharma*.

To explain the concepts of *Purusha* and *Prakriti*, the nature of the soul and the body are first dwelt upon. Knowledge is, however, not merely intellectual gymnastics, mere theory for its own sake. Its value lies in the help it can give us in choosing our own appropriate work and in acting in the right spirit of dedication. Our individual *dharmas*—range of duties—can be known only if we understand the nature of our body and soul. Right knowledge of our identity, of what we are really, is vital for learning how to act. That is where knowledge of the self, both body and soul, has its worth and relevance. Further, it is this knowledge of the aspects of the Supreme, as shown in individuals, which leads to a better understanding of the Supreme Self in all Its Cosmic grandeur.

And so, one's individual sense of duty and responsibility has to be placed on a secure foundation. Krishna has suggested devotion and His divine teachings are now being extended to the intellectual sphere. Right knowledge will make us better *Karma-yogis*. For *Karma-yoga* does not imply ceaseless action, and nothing else. It involves action and requires, simultaneously, the proper spirit behind the action—that of renouncing the fruits of action. Detachment from all thought of results brings about more effective concentration and generates greater energy for





the actions themselves.

The difference between Action and renunciation of its fruits can be appreciated better when the distinction between the body and the soul is understood. "Every object has two forms—an outer body and an inner soul"—this applies to Action also. The pure state which results from devoted action is *its* soul or spirit. For correct living, it is necessary to realise the importance of the essence, 'the soul', behind the external form.

Most of the problems of the present-day world arise from a lack of discrimination between non-essential and essential aspects of things. And this lack of discrimination stems from insecure and faulty foundations of knowledge. We have become obsessed and overpowered by the gross and the material, by the flood of goods spouted forth by modern Technology and meant, almost wholly, for sensual gratification. Thanks to our profound ignorance, the entire emphasis is on the pampering of the body.

The Lord insists that the self, the "I", is "altogether distinct from the body, separate, entirely beautiful, bright, holy, free of imperfection." The body is the instrument; it is the field—the area for the promotion of righteous action. One should cultivate a detached attitude to the body, care for it, maintain it so as to let it serve as a fit tool for performing *svadharma*, our Duty; but we should not be dragged down by its weaknesses and sensual pleasures.

Surely, our true identity does not lie in the outer covering. The Lord wants us to understand this clearly: "I am not this body, I am the Supreme Self." This Self can never be destroyed, for it is a part of the Eternal Self. This Self is higher than its material form, even though there is no difference 'between the knower of the field and the Supreme Lord.' As the relevant verse states it: "The Spirit that dwells in this body is called the Witness, the Assentor, the Sustainer, the Experiencer, the Great Lord and the Supreme Self."

Knowledge of the Supreme comes through righteous action and we learn to discriminate between truth and falsehood. Experience in action teaches us to distinguish between the essence and its outer form. This is the analogy of the relation between the soul and the body. This awareness itself of the distinction between the soul and the body, comes through disciplined action. The spiritual awareness of *one's* true self and its relation with the Supreme Self is not merely a matter of comprehension by the brain. This knowledge has to become a part of one's inner being and express itself through appropriate action befitting our role and status in society. The true knower, the wise one, is like the *sthitapragya*—humble, honest, sincere, truthful—whose mind is anchored evenly, with full faith in the Lord.





[ARJUNA said: I desire to learn, O Krishna, about Nature and Self, the Field and the Knower of the Field, Knowledge and that which ought to be known.]

1. The Blessed LORD said: This body, O Arjuna, is called the Field; and he who knows this is called the Knower of the Field by those who know.

2. And also know Me as, O Arjuna, the Knower of the Field, in all Fields. And the knowledge of the Field and the Knower of the Field, in My opinion, is true knowledge.

3. What the Field is, what it is like, how it is modified, and whence it arises, also who is the knower of the Field, and what his powers—hear all this in brief from Me.

4. This subject has been sung differently by seers, severally and distinctly, in different hymns, as also in aphoristic words about the Absolute, well-reasoned and full of conviction.

5. The great elements, Ego Sense, Reason, the Un-manifested, the ten senses, the mind and the five sense-objects;

6. Desire, dislike, pleasure, pain, aggregate of these, vital Intelligence, fortitude—this, in sum, is what is called the Field with modifications named.

7. Humility, un-pretentiousness, non-hurting, forgiveness, uprightness, service of the preceptor, purity, steadfastness and self-restraint;

8. Aversion from sense-objects, absence of egoism, insight into the pain and evil of birth, death, old-age and disease;

9. Absence of attachment, refusal to be intensely involved in one's children, wife, home and family, even-minded in respect of desirable and undesirable happenings;

10. Unwavering devotion to Me to the exclusion of every thing extraneous, resorting to secluded spots, distaste for crowded living;

अर्जुन उवाच ।

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।

एतद्वदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥

श्रीभगवानुवाच ।

अिदं शरीरं कीन्तेय क्षेत्रमित्यभिधीयते ।

अेतद् यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥१॥

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत् तज् ज्ञानं मतं मम ॥२॥

तत् क्षेत्रं यच्च यादृक् च यद्विकारि यतश्च यत् ।

स च यो यत्प्रभावश्च तत् समासेन मे शृणु ॥३॥

ऋषिभिर्वहुधा गीतं छन्दोभिर्विविधैः पृथक् ।

ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥४॥

महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च ।

अिन्द्रियाणि दशैकं च पंच चेंद्रियगोचराः ॥५॥

अिच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।

अेतत् क्षेत्रं समासेन सविकारमुदाहृतम् ॥६॥

अमानित्वमदंभित्वम् अहिंसा क्षांतिराजं वम् ।

आचार्योपासनम् शौचं स्थैर्यमात्मविनिग्रहः ॥७॥

अिन्द्रियार्थेषु वैराग्यम् अनहंकार अेव च ।

जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥८॥

असक्तिरनभिष्वंगः पुत्रदारगृहादिषु ।

नित्यं च समचित्तत्वं अिष्टानिष्टोपपत्तिषु ॥९॥

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।

विविक्तदेशसेवित्वम् अरतिर्जनसंसदि ॥१०॥





11. Settled conviction of the wisdom pertaining to the Self, perception of the goal of the knowledge of truth—this is declared to be the knowledge, and the reverse of all that is ignorance.

12. I will now declare that which is to be known and knowing which one attains immortality: It is the Supreme *Brahman*, which is beginningless, which is called neither Being nor Non-Being.

13. Having hands and feet everywhere, having eyes, heads, and faces everywhere, having ears everywhere, It abides enveloping all in the universe.

14. Seeming to possess the functions of the senses, it is devoid of all the senses; unattached, supporting all; having no modes born of Nature, yet It experiences them.

15. Without and yet within all beings; immobile and mobile too; so subtle that it cannot be perceived; so far and yet so near It is.

16. Undivided, it seems to remain divided in all beings; this, the Absolute, which is to be known, is the Sustainer of all, it is also their Destroyer and Creator.

17. Light of all lights, It is said to be beyond darkness; knowledge, the object as well as the goal of knowledge. It is seated in the hearts of all beings.

18. Thus I have briefly expounded the Field, Knowledge and that which has to be known. My devotee, having known this, is worthy to become one with Me.

19. Know that Nature and Spirit are both beginningless; Know that all the modifications and modes are born of Nature.

20. Nature is said to be the source of all cause and effect. The embodied soul is said to be the instrument in respect of the experience of pleasure and pain.

21. For the Spirit settled in Nature experiences the Modes born of Nature; association with these modes is the cause of its births in good or evil wombs.

अध्यात्मज्ञाननित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।

अेतज् ज्ञानमिति प्रोक्तम् अज्ञानं यदतोऽन्यथा ॥११॥

ज्ञेयं यत् तत् प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते ।

अनादिमत् परं ब्रह्म न सत् तन्नासदुच्यते ॥१२॥

सर्वतः पाणिपादं तत् सर्वतोऽक्षिशिरोमुखम् ।

सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥१३॥

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।

असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥१४॥

बहिरन्तश्च भूतानाम् अचरं चरमेव च ।

सूक्ष्मत्वात् तदविज्ञेयं दूरस्थं चांतिके च तत् ॥१५॥

अविभक्तं च भूतेषु विभक्तमिव च स्थितम्

भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥१६॥

ज्योतिषामपि तज्जोतिस् तमसः परमुच्यते ।

ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य विष्ठितम् ॥१७॥

अिति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।

मद्भक्त अेतद् विज्ञाय मद्भावायोपपद्यते ॥१८॥

प्रकृति पुरुषं चैव विद्वचनादी अुभावपि ।

विकाराश्च गुणाश्चैव विद्धि प्रकृतिसंभवान् ॥१९॥

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥२०॥

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान् गुणान् ।

कारणं गुणसंगोऽस्य सदसद्योनिजन्मसु ॥२१॥





22. The Spirit that dwells in this body is called the Witness, the Assentor, the Sustainer, the Experiencer, the Great Lord and the Supreme Self.

23. He who thus knows the Spirit and Nature together with these modes is not born again, though he may lead any kind of life.

24. Some behold the Self through meditation, by the Self within themselves; others by Yoga of Knowledge, and still others by Yoga of Action.

25. But others not knowing about these yogas, worship Him as they have heard from others; they also pass beyond death, because of devotion and dependence on hearsay.

26. Whatever is born, moving or unmoving, know thou, O Arjuna, that to be from the union of the Field and the Knower of the Field.

27. He who sees abiding within all beings the perishing as well as the non-perishing, the same Supreme Lord, he sees truly.

28. When he sees the same Lord abiding equally everywhere he does not hurt Self, by the Self; and thus he attains the highest goal.

29. He who sees that Nature alone performs all actions and thus knows that the Self performs them not, he sees truly.

30. When one sees the diversity of beings as founded in the One and the whole expanse issuing there-from, then he becomes one with the Absolute.

31. This Imperishable Supreme Self, O Arjuna, though dwelling in the body, acts not, and is not tainted by the fruits of action, as he has no beginning and is devoid of the modes.

32. As the all-pervading ether, by reason of its subtlety, is not soiled, even so the Self seated in every body is not soiled.

33. As the one sun illumines this whole universe, even so the Lord of the Field illumines the whole of the Field, O Arjuna!

अपद्रष्टाऽनुमन्ता च भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तो देहेऽस्मिन् पुरुषः परः ॥२२॥

य अवेवं वेत्ति पुरुषं प्रकृतिं च गुणं सह ।
सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥२३॥

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
अन्ये सांख्येन योगेन कर्मयोगेन चापरे ॥२४॥

अन्ये त्वेवमजानन्तः श्रुत्वाऽन्येभ्य उपासते ।
तेऽपि चातितरुत्येव मृत्युं श्रुतिपरायणाः ॥२५॥

यावत् संजायते किञ्चित् सत्त्वं स्थावरजंगमम् ॥
क्षेत्रक्षेत्रज्ञसंयोगात् तद् विद्धि भरतर्षभ ॥२६॥

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।
विनश्यत्स्वविनश्यतं यः पश्यति स पश्यति ॥२७॥

समं पश्यन् हि सर्वत्र समवस्थितमोक्षवरम् ।
न हिनस्त्यात्मानाऽऽत्मानम् ततो याति परां गतिम् ॥२८॥

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः ।
यः पश्यति तथाऽऽत्मानम् अकर्तारं स पश्यति ॥२९॥

यदा भूतपृथग्भावम् अकस्म्यमनुपश्यति ।
तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥३०॥

अनादित्वान्निर्गुणत्वात् परमात्माऽयमव्ययः ।
शरीरस्थोऽपि कीर्त्तये न करोति न लिप्यते ॥३१॥

यथा सर्वगतं सौक्ष्म्याद् आकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे तथाऽऽत्मा नोपलिप्यते ॥३२॥

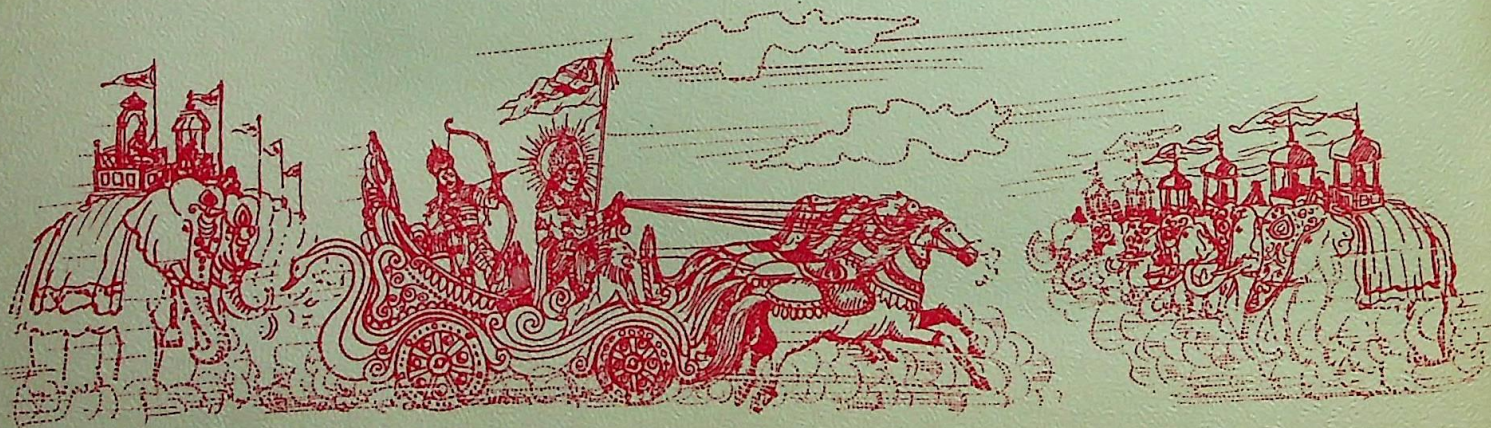
यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥३३॥

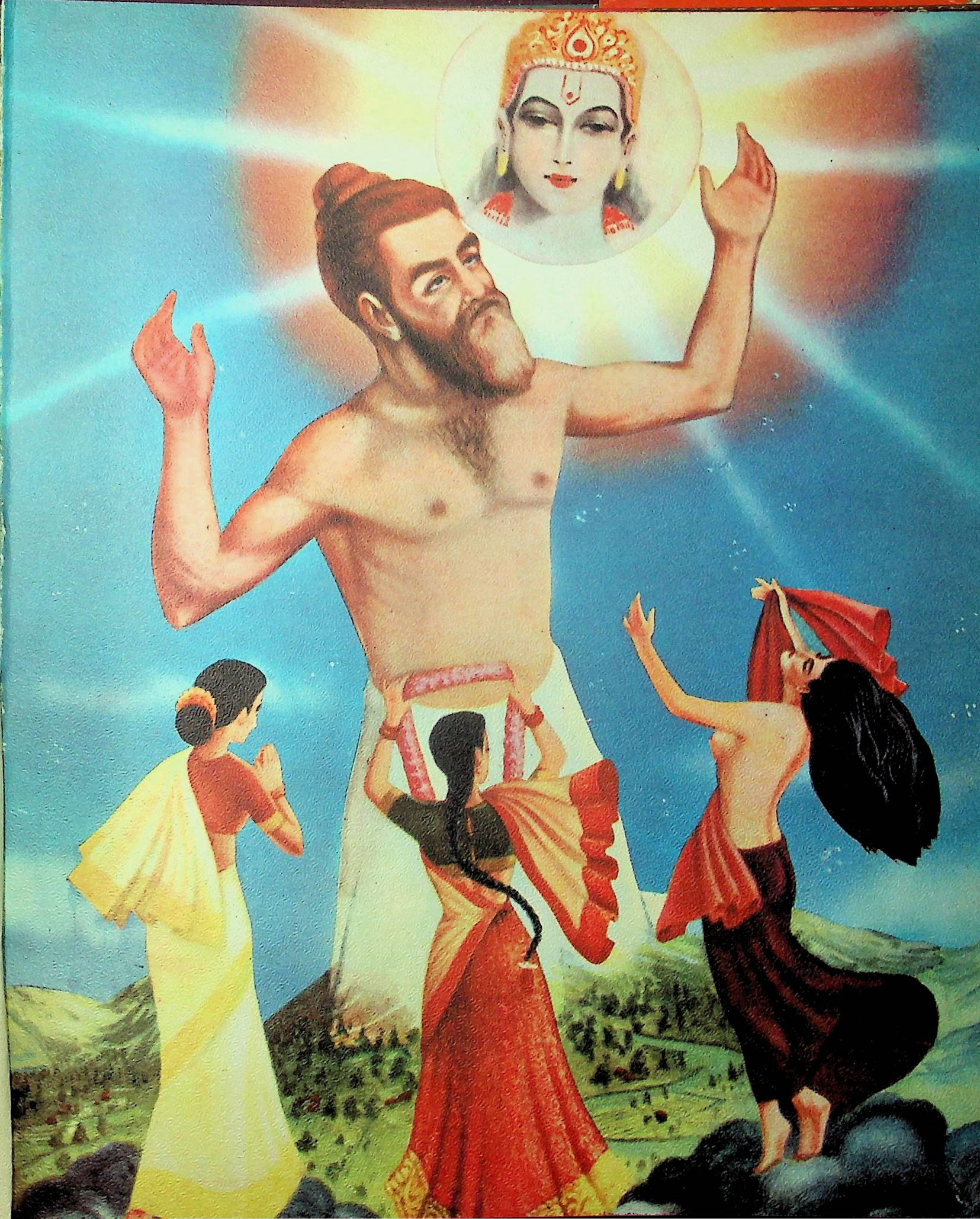


19. Know that Nature and Spirit are both beginningless; Know that all the modifications and modes are born of Nature.

प्रकृति पुरुषं चैव विद्वद्भ्यादी अभावपि ।
विकाराश्च गुणाश्चैव विद्धि प्रकृतिसंभवान् ॥१९॥

Prakriti and Purusha are the two aspects of the Lord, the lower and the higher, and as the Lord is not subject to time so His aspects are eternal. Prakriti is the field where all actions take place while Purusha is the Atman (the soul), who is the witness of all activity. Both are the manifestations of the Almighty. A true understanding of this helps man to achieve liberation.



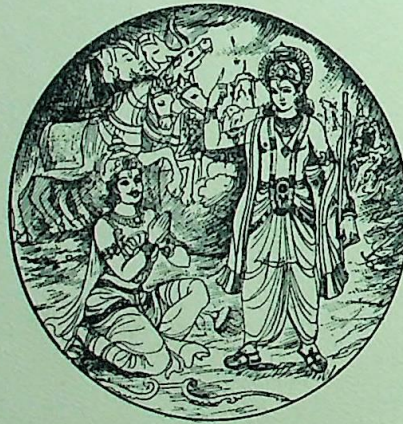




34. Those who, with the eyes of Knowledge, thus perceive the difference between the Field and the Knower of the Field, and the liberation of beings from Nature, they attain to the Highest.

क्षेत्रक्षेत्रज्ञयोरेवम् अन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥३४॥

*Here ends the Thirteenth Chapter entitled
"The Yoga of the Discrimination between
Body and Soul".*





CHAPTER XIV

THE YOGA OF DIFFERENTIATION OF THE THREE MODES OF NATURE

Lord Krishna continues his Discourse on the true knowledge of the Supreme Soul in its manifestation in Nature. It is the Supreme Soul that creates the world and all that it contains. One may, however, view the Absolute as having two aspects, *Prakriti*—Nature, the Mother and God, the Father of all living forms. On the other hand, since *Prakriti* also partakes of the 'nature' of God, it would be correct to state that God is the Father and Mother of the universe. Nature offers a most complex and fascinating variety, and there are millions of creatures and an infinite number of lifeless objects. Yet, they all derive their pattern from God. He is the source of all ideas. Every expression of the Supreme is, quite naturally, inherent in, and derives from, the Eternal, Immutable Spirit. The *Gita* says categorically that the gross, material world of Nature, and the world of ideas, the Spirit, are both aspects of the Divine.

What is the process by which the Divine shows Itself in the world of Nature—the world that we see and experience, of which we are a part? The soul participates in birth and death through the intrinsic, inherent power in Nature which exists in three Modes (manners of functioning) called *Gunas*. They are "the three tendencies of *Prakriti* or the three strands making up the twisted rope of Nature." The first, *Sattva*, stands for light, goodness, perfect purity; *Rajas* for activity, for passion; and *Tamas* for inertia, dullness and darkness. No single soul is an embodiment of any of these modes, perfectly. The whole of Nature has these three tendencies. In individuals any of these aspects may predominate and that gives rise to characteristic qualities by which we may identify the persons.

For us, as individuals, our duty is to recognize the power and tendencies of the nature of the material world and attempt to rise higher: "When the soul identifies itself with the modes of nature, it forgets its own eternity and uses mind, life and body for egoistic satisfaction. To rise above bondage, we must rise above the modes of nature, become *trigunatita*"—beyond the bonds, transcending them.

The *Gita* gives details of the nature and qualities of the modes and of how they control individuals. The *Sattvika* desires knowledge and purity; the *Rajasika* is full of passion, active and restless; the *Tamasika* is dull, confused and always overpowered by the environment. Every human soul has these three tendencies in different





measures. True knowledge consists in recognizing this fact. An individual soul has to struggle hard to rise from the dull stage to one of activity (even if it may be selfish and ignorant) and thence to the search for knowledge and happiness. But even then the soul's quest is not complete; it has to rise beyond Nature: "The highest ideal is to transcend the ethical level and rise to the spiritual. The good man (*Sattvika*) should become a saint (*trigunatita*)."

The Lord describes the qualities of such a saint who is beyond the tendencies and chains of nature. It is significant that the characteristics of such a liberated soul are more or less the same as those of a *shritapragya* (Chapter II) and of the *bhaktiman*, the devotee (Chapter XII). The human being who achieves near-perfection in this world can be recognized. True knowledge lies in our becoming aware of the various ways in which we can strive for improving ourselves through full understanding of the nature of this world and the nature of the Supreme One Who is our ultimate goal.

Theory is generally easy. It is practice which is difficult. How is the domination of the body over the soul to be fought? The three tendencies of nature must be conquered one by one through self-control and rigorous practice, till one finally reaches the stage of rising beyond them completely. *Tamas*—the state of laziness, sleep and indifference—can be overcome only by incessant activity, by labour of the body. There is no other way, no short cut. Without a healthy body, the mind cannot become alert and pure. And an alert and purified mind, which is subjected, no longer, to gross thoughts, is a prerequisite for any spiritual quest.

Then comes *Rajas*—the state of passionate activity and restlessness. This shows itself in uncontrolled desires and ambitions. The soul is at the mercy of greedy whims and grandiose plans. How can this be controlled? Activity, however, restless or selfish, has to be channelised and given a suitable direction. One has to operate within the limits of *svadharma*, to play one's accepted role in Society. It is within our natural limits that we are required to act, as *Karma-yogis*, striving always for inner purity and peace which come when desire for the fruits of action is surrendered to God. Only then is *Rajas* conquered.

That brings the individual to the *Sattvika* state—the state of goodness and purity and calmness. Why is it necessary to rise beyond this 'good' state? The answer is that the soul must constantly pursue the Divine, must strive ceaselessly to reach the Supreme. In its spiritual quest the soul has to surrender even the seemingly exalted *Sattvika* tendency, and rise from mere morality to spirituality. Our good actions, always pure and undertaken at all times with a spirit of dedication, should be made a part of our nature, so intimate that we gradually lose consciousness of them. Our ego will then lose whatever false 'pride' it might have acquired on account of its goodness. The conquest of one's feelings of "Me" and "Mine" is important, for only then can we become detached. Pure, dedicated actions for universal welfare lead to the conquest of the body's fullness and mind's





restlessness. These lead also to the conquest of the ego, our feeling of selfhood. Not before that is achieved can our soul merge with the Supreme Spirit. This is what Knowledge should teach us and train us to do.





1. The Blessed LORD said: I will again declare the highest and the best of all wisdom, knowing which all the sages have passed to the highest perfection from here.

2. Having had recourse to this wisdom they became one with Me. They are not born when the universe is created, nor do they have to suffer at the time of dissolution.

3. O Arjuna, the great Nature is My womb in which I cast the seed; from it all beings come to birth.

4. Whatever forms take birth in the various species, the great Nature is their womb and I am the seed-bestowing Father.

5. Goodness, Passion and Inertia are the modes born of Nature; It is these, O Arjuna, that bind the imperishable, embodied soul in the body.

6. Of these, Goodness, being stainless, is light-giving and healing; it binds the embodied soul by attachment to happiness and knowledge, O sinless one.

7. Know thou that Passion is the nature of attraction, the source of desire and attachment; it keeps the embodied soul bound with the bond of action.

8. Know thou, Inertia is born of ignorance. It is the delusion of the mortals; it binds through negligence, indolence and sleep, O Arjuna.

9. Goodness attaches a man to happiness, Passion to action, O Arjuna, but Inertia, veiling wisdom, attaches him to heedlessness.

10. Sometimes Goodness predominates, O Arjuna, having overcome Passion and Inertia; sometimes, Passion predominates when it has overpowered Goodness and Inertia; likewise, sometimes Inertia reigns over Goodness and Passion.

11. When the light of knowledge shines forth in all the senses of the body, then it may be understood that Goodness is predominant.

श्रीभगवानुवाच ।

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।

यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥१॥

अिदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।

सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥२॥

मम योनिर्महद् ब्रह्म तस्मिन् गर्भं दधाम्यहम् ।

संभवः सर्वभूतानां ततो भवति भारत ॥३॥

सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।

तासां ब्रह्म महद्योनिर् अहं बीजप्रदः पिता ॥४॥

सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।

निवध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥५॥

तत्र सत्त्वं निर्मलत्वात् प्रकाशकमनामयम् ।

सुखसंगेन बध्नाति ज्ञानसंगेन चानघ ॥६॥

रजो रागात्मकं विद्धि तृष्णासंगसमुद्भवम् ।

तन् निवध्नाति कौन्तेय कर्मसंगेन देहिनम् ॥७॥

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।

प्रमादालस्यनिद्राभिस् तन् निवध्नाति भारत ॥८॥

सत्त्वं सुखे संजयति रजः कर्मणि भारत ।

ज्ञानमावृत्य तु तमः प्रमादे संजयत्युत ॥९॥

रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।

रजः सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥१०॥

सर्वद्वारेषु देहेऽस्मिन् प्रकाश उपजायते ।

ज्ञानं यदा तदा विद्याद् विवृद्धं सत्त्वमित्युत ॥११॥





12. Greed, activity, enterprise, impatience and craving—these spring up when Passion flourishes, O Arjuna.

13. Darkness, dullness, negligence and delusion—these prevail when Inertia reigns, O Arjuna.

14. When the embodied soul meets death, while Goodness prevails, then one attains the pure regions of the knowers of the Highest.

15. Meeting death when Passion predominates, one is born among men attached to action; and if one dies when Inertia predominates, one is born in the wombs of the deluded.

16. The fruit of Good action is said to be of the nature of goodness and faultless; that of Passion is pain; and ignorance is the fruit of Inertia.

17. Knowledge is born of Goodness, greed from Passion, and from Inertia are born negligence, delusion and ignorance.

18. Those who abide in Goodness go upwards, those in Passion dwell in the middle, those in Inertia go downwards.

19. When the seer beholds no agent other than the Modes, and knows That which lies beyond the Modes, he enters into Me.

20. The embodied soul having transcended these three Modes, which are born of his contact with the body, is freed from the pain of birth, death and old-age and attains immortality.

21. ARJUNA said: What are the marks of him, O Lord, who has transcended those three Modes? What is his conduct and how does he transcend those three Modes?

22. The Blessed LORD said: He, O Arjuna, who does not disdain light, activity and delusion when they are present, nor hankers after them when they vanish;

23. He who seated as a neutral, is not shaken by the Modes and stays still and apart, knowing that it is the Modes playing their parts;

लोभः प्रवृत्तिरारंभः कर्मणामशमः स्तूहा ।
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥१२॥

अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥१३॥

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।
तदोत्तमविदां लोकान् अमलान् प्रतिपद्यते ॥१४॥

रजसि प्रलयं गत्वा कर्मसंगिषु जायते ।
तथा प्रलीनस्तमसि भूढयोनिषु जायते ॥१५॥

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।
रजसस्तु फलं दुःखम् अज्ञानं तमसः फलम् ॥१६॥

सत्त्वात् संजायते ज्ञानं रजसो लोभ एव च ।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥१७॥

अूर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥१८॥

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टाऽनुपश्यति ।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥१९॥

गुणानेतानतीत्य त्रीन् देही देहसमुद्भवान् ।
जन्ममृत्युजरादुःखैर् विमुक्तोऽमृतमश्नुते ॥२०॥

अर्जुन उवाच ।
कैलिङ्गैस्त्रोन् गुणानेतान् अतीतो भवति प्रभो ।
किमाचारः कथं चेतान् त्रीन् गुणानतिवर्तते ॥२१॥

श्रीभगवानुवाच ।
प्रकाशं च प्रवृत्तिं च मोहमेव च पांडव ।
न द्वेष्टि संप्रवृत्तानि न निवृत्तानि कांक्षति ॥२२॥

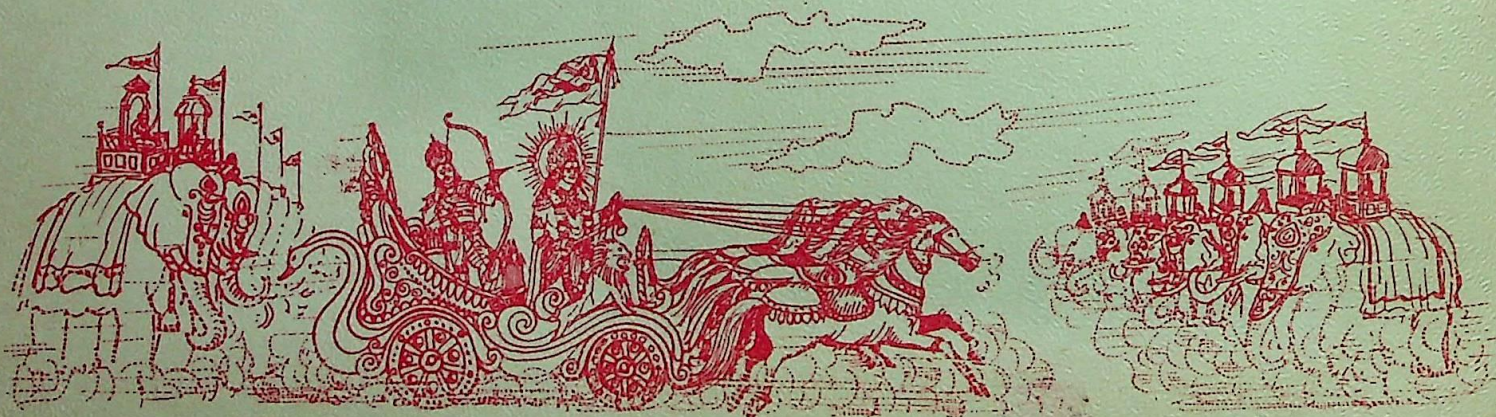
अुदासीनवदासीनो गुणैर्यो न विचाल्यते ।
गुणा वर्तन्त अित्येव योऽवतिष्ठति नेङ्गते ॥२३॥

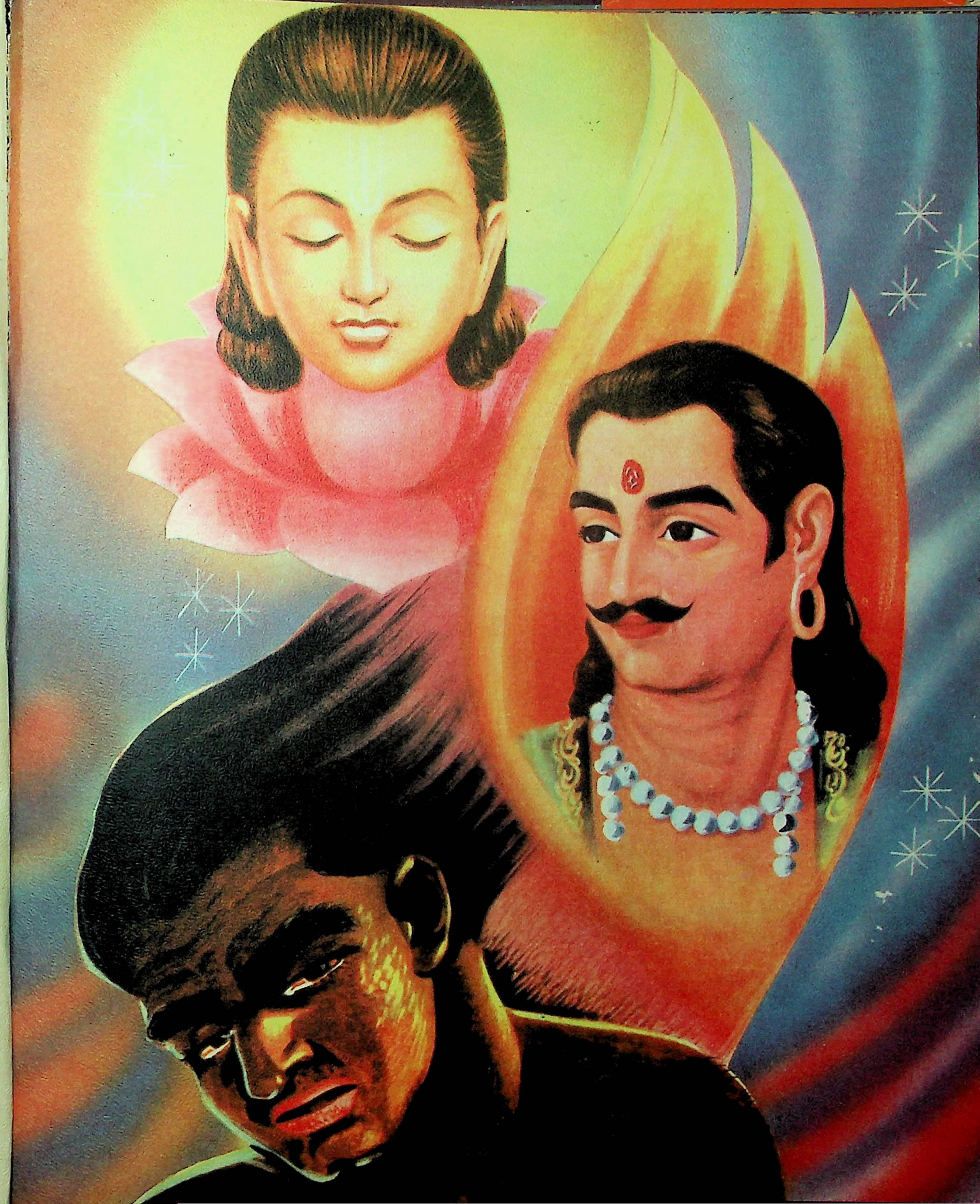


5. Goodness, Passion and Inertia are the modes born of Nature; It is these, O Arjuna, that bind the imperishable, embodied soul in the body.

सत्त्वं रजस्तम अति गुणाः प्रकृतिसंभवाः ।
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥५॥

Prakriti is made up of three Modes—*Sattvik*, *Rajasik* and *Tamasik* (Goodness, Passion and Dullness). In every human being these three modes are intermingled in different proportions, so that there are a very large number of characteristic qualities by which we may identify various persons.







24. He who holds pleasure and pain alike, self-possessed, who regards a clod of earth, stone and gold alike, who is wise and weighs in equal scale things pleasant and unpleasant, who regards equally both praise and blame;

25. Who holds alike honour and dishonour, who is the same to friend and foe, abandoning all undertakings, he is regarded as one who has transcended the Modes.

26. He who serves Me exclusively by the Yoga of Devotion and never deviates from the proper path—he transcends these Modes and is considered fit to become one with the Absolute.

27. For I am the Abode and Support of the Absolute, changeless and deathless, as also of the eternal way of right conduct and perfect bliss.

समदुःखसुखः स्वस्थः समलोष्टाश्मकांचनः ।
तुल्याप्रियाप्रियो धीरस् तुल्यनिदाऽऽत्मसंस्तुतिः ॥२४॥

मानापमानयोस्तुल्यस् तुल्यो मित्रारिपक्षयोः ।
सर्वारंभपरित्यागी गुणातीतः स अच्यते ॥२५॥

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
स गुणान् समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥२६॥

ब्रह्मणो हि प्रतिष्ठाऽहम् अमृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकांतिकस्य च ॥२७॥

*Here ends the Fourteenth Chapter entitled
"The Yoga of Differentiation of the three
Modes of Nature".*





CHAPTER XV

THE YOGA OF THE SUPREME BEING

Learned commentators feel that this chapter marks the culmination of the noble ideals set forth by the Lord: all the wisdom of the preceding text is summarised and presented in its final form—the revelation of the “greatest of secrets.” The supreme truth revealed here takes note of the insight of the Vedic seers. Krishna has already stressed the importance of discriminating between the body and the soul. He has also emphasised how important it is for the soul to rise above the Modes of Nature and has shown a path of self-control and practice.

In this chapter a splendid picture of the manifestation of the Supreme is given. How is the Undying Spirit linked with this natural world? In what manner is the individual soul a part of the Great Soul? This is the supreme ‘secret’, the ultimate, ‘mysterious’ truth.

First, the form of the Cosmic Tree, whose ‘leaves are the *Vedas*’, is described: “The world is a living organism united with the Supreme.” By knowing the cosmic processes by which this material world is created and destroyed, it is possible to rise higher, to the level of the Supreme. That is why the image of the sword of non-attachment is used—the sword that will cut us asunder from the restless world and terminate the cycle of birth and death.

How does the Supreme Lord give Life to this world? How does He participate in its activity? The Seventh Verse explains this: “A part indeed of Myself, which is the eternal living soul in the world of life, attracts the mind and the five senses which abide in nature.”

This should not be misunderstood to mean that the Lord is scattered around the world in little bits and pieces. Not at all; “the individual is a movement of the Supreme.” A human soul is divine, it shares the nature of *Parameshwara* and it can, by devotion, by righteous action dedicated to the Lord, expand itself into an intimate relationship with the Supreme Spirit. The potential of spirituality lies within each one of us. What we have to do is to remove the veil of ignorance which gives one a feeling of separate identity, and false ego and desires. Of course, the Divine cannot show itself completely in the world. Its different manifestations are partial. Nevertheless, every single soul is important to the cosmos, and is a part of the cosmic process.





Then, the Lord explains how He enters the world, supports all life, becomes the very process of life and resides in the hearts of all men. But He has to be looked for within; only then can the individual soul become realised, wise, and free from illusions.

The Supreme Spirit is at once the eternal, unchanging Absolute and also the participator in the processes of the cosmos and this material world. He creates the world, acts in it and shines forth from the souls of all men and the hearts of all living creatures. The Lord is both in Time and Space and yet above both of them: "Because I transcend the perishable and I am also superior to the imperishable, I am known in the world and in the *Vedas* as the Supreme Being."

Krishna states explicitly that the man who knows this Supreme Form knows the Divine Secret and this knowledge will make him wise and enable him to fulfil all his duties. In this way can knowledge of the Great Spirit help a man to realise his own divine nature. Of course, this will not come, through mere meditation. Knowledge can be attained only by practice—inconstant devoted action dedicated to the Lord. All the wealth of the Lord's wisdom can be obtained by us through *Karma-yoga*, through performance of *svadharma*.

The Truth about the real nature of the Supreme Spirit, in all its glorious forms and manifestations, and, most of all, in its Highest Aspect, *Purushottama*, liberates the human soul. This Divine Secret brings freedom because it helps the individual soul to see its own special divine nature, and to realize its relationship with the Supreme.

Thus has the Lord discoursed on Action, Devotion and Knowledge (*Karma*, *Bhakti* and *Gyana*). In order to enable Arjuna to know and understand that which is worth knowing and understanding, Krishna has spoken of these concepts in detail. He has analysed the real nature of what seem to be independent aspects of human life. But for the individual, they cannot be divided into watertight compartments. Is knowledge by itself enough—of what profit is sterile theory? Can wisdom come without practice? To what abstract end can knowledge and devotion take us? Their real value lies in helping us to act, for we should not forget that the Lord is instructing Arjuna regarding the course of righteous action. And the question of questions is: When and how does the soul resolve the dilemma of attachment?

It is in this context that Devotion (*bhakti*) has its high importance. *Bhakti* enters into all our actions and makes our load lighter. Devotion makes the path easy, but, without a proper understanding of the self in us, how can we strive to go beyond the Modes of Nature? The realisation of the soul and its divinity comes through rigorous self-control and practice. By stages, we reach from knowledge of our soul to the realisation of the Supreme Soul. The intimate relation between our individual soul and the Supreme Self comes through dedication of our actions to Him: "The Supreme Self lives: and, I, His servant, too, live for ever."





And, again, *Karma*, *Bhakti* and *Gyana* together make a single beautiful form. And from it springs naturally, wonderful service full of love and full of knowledge.

Our duty, then, is to act according to our individual role and responsibilities and *Purushottama-yoga* really consists in "weaving all action ... with the warp and woof of *bhakti* and *gyana*."

There is no other 'supreme' nor 'secret' doctrine beyond this. In a tone of confidence, unparalleled in any scripture, and in words which are as clear as they are great, the Lord declares: "He who, undeluded, thus knows Me as the Supreme Being, is the knower of all, and worships Me with all his heart, O Arjuna. Thus I have taught you, O sinless one, this most secret doctrine. He who understands this, O Arjuna, is a man of wisdom, he has fulfilled his life's work."





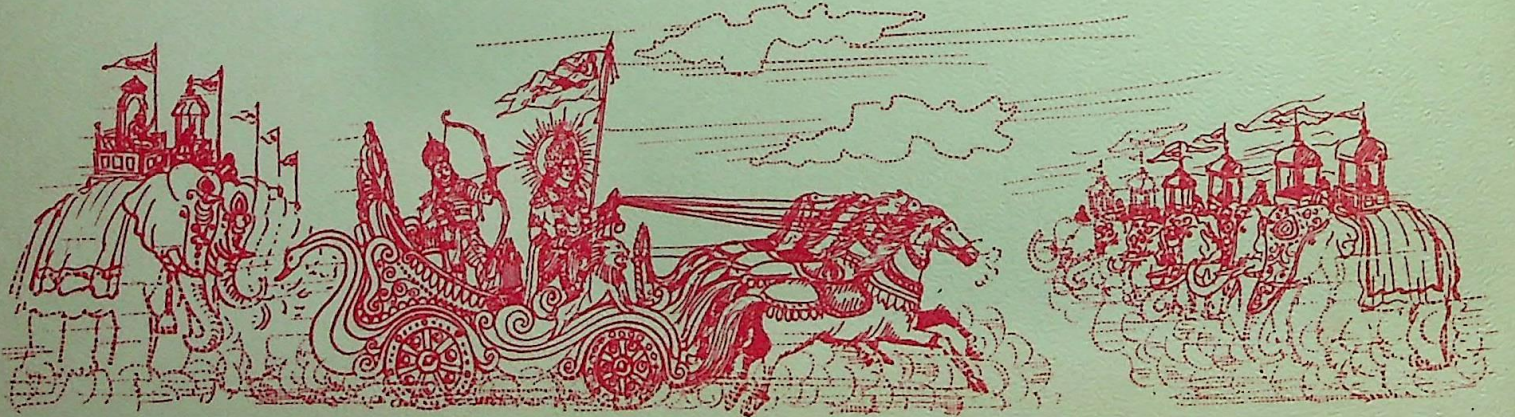
1. The Blessed LORD said: The tree Ashvattha, with its roots above and branches below, they say, is indestructible. It has Vedic Verses for its leaves; he who knows this knows the *Vedas*.

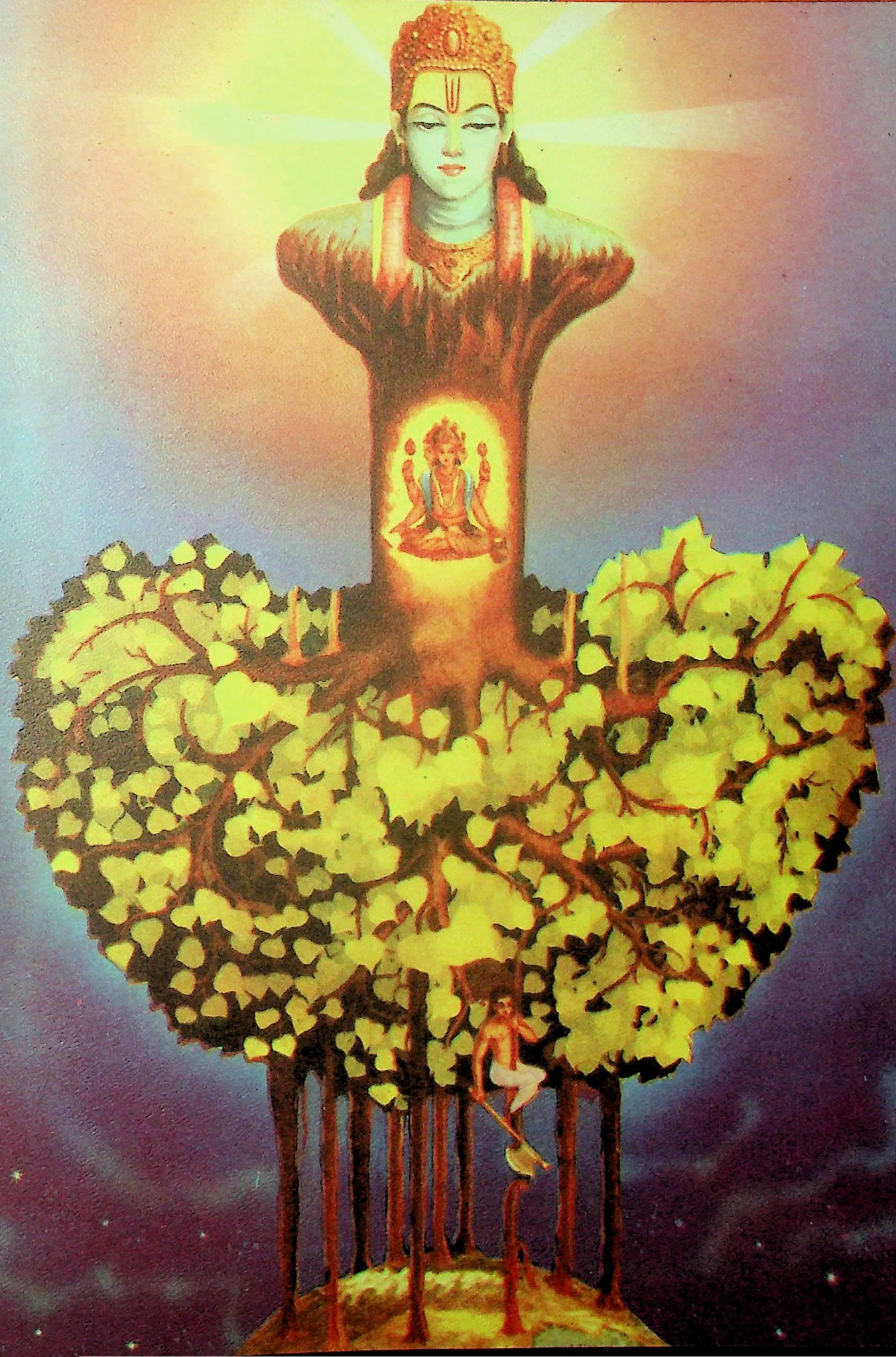
श्रीभगवानुवाच ।

अूर्ध्वमूलमधःशाखम् अश्वत्थं प्राहुरव्ययम् ।

छंदांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥१॥

The Lord shows an image of the World as a Peepul tree with its roots above in the *Brahman* and the Supreme;—and the branches below—the leaves being the Vedic Hymns i.e. *Dharma*. He who knows this world as such, and also knows *Dharma*, is the real *gyani*—the true knower.







1. The Blessed LORD said: The tree Ashvattha, with its roots above and branches below, they say, is indestructible. It has Vedic Verses for its leaves; he who knows this knows the *Vedas*.

2. Its branches spread downwards and upwards, nourished by the Modes, having the sense-objects for their shoots; deep down in the world of man, are also ramified roots, which create bonds of action.

3. Neither its form as such is visible here, nor its end, nor its origin, nor its foundation. Only after having cut down this deep-rooted Ashvattha with the powerful weapon of detachment;

4. Should that goal be sought after attaining which the seekers do not return again and find refuge in the Primal Being from whom has emanated this eternal, cosmic Energy.

5. Those enlightened souls who are without pride and delusion, who have overcome the evil of attachment, who are devoted to the Supreme Spirit, whose passions are withdrawn, who are liberated from the pairs of opposites, such as pleasure and pain, and are undeluded, go to that Imperishable State.

6. The sun does not illumine that State, nor the moon, nor the fire; men having reached there return not—that is My Supreme abode.

7. A part indeed of Myself, which is the eternal living soul in the world of life, attracts the mind and the five senses which abide in nature.

8. When the Lord acquires a body, and leaves it, He carries the mind and senses with Him, just as the wind carries the scent from the flowers.

9. Having settled Himself in the senses—ear, eye, skin, the tongue and the nose—and also the mind, This One experiences the sense-objects.

10. The deluded cannot see Him as He leaves or settles in a body or experience sense-objects in association with the Modes, it is the wisdom-eyed who alone can perceive Him.

श्रीभगवानुवाच ।

अध्वंमूलमधःशाखम् अश्वत्थं प्राहुरव्ययम् ।
छंदांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥१॥

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा
गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलाव्यनुसंततानि
कर्मानुबंधीनि मनुष्यलोके ॥२॥

न रूपमस्येह तथोपलभ्यते
नान्तो न चादिर्न च संप्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलम्
असंगशस्त्रेण दृढेन छित्त्वा ॥३॥

ततः पदं तत् परिमार्गितव्यम्
यस्मिन् गता न निवर्तन्ति भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये
यतः प्रवृत्तिः प्रसृता पुराणी ॥४॥
निर्मानमोहा जितसंगदोषा
अध्यात्मनित्या विनिवृत्तकामाः ।
द्वंद्वविमुक्ताः सुखदुःखसंज्ञैर्
गच्छन्त्यमूढाः पदमव्ययं तत् ॥५॥

न तद् भासयते सूर्यो न शशांको न पावकः ।
यद् गत्वा न निवर्तन्ते तद् धाम परमं मम ॥६॥

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःपष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥७॥

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥८॥

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥९॥

उत्क्रामन्तं स्थितं वाऽपि भुञ्जानं वा गुणान्वितम् ।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥१०॥





11. The yogis who strive (for wisdom), perceive This One seated in the Self; while those yogis who lack wisdom and have not cleansed themselves, see Him not, even though they strive.

यतन्तो योगिनश्चैनं पश्यंत्यात्मन्यवस्थितम् ।
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥११॥

12. That splendour of the sun which brightens the whole world, that which is in the moon and the fire too—that light, know thou, to be Mine.

यदादित्यगतं तेजो जगद् भासयतेऽखिलम् ।
यच्चंद्रमसि यच्चान्नो तत् तेजो विद्धि मामकम् ॥१२॥

13. It is I who, permeating the earth, sustain all beings with My vital energy, and becoming the moon—the essence of all sap—I also nourish all herbs;

गामाविश्य च भूतानि धारयाम्यहमोजसा ।
पुष्णामि चौपधीः सर्वाः सोमो भूत्वा रसात्मकः ॥१३॥

14. It is I who, becoming the Fire of Life, and entering the bodies of all creatures, digest the four kinds of food with the help of the outgoing and the incoming breaths.

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥१४॥

15. And I am seated in the hearts of all. From me proceed memory, wisdom and the dispelling of doubts; and I am that which is to be known in all the *Vedas*, as also the originator of *Vedanta* and the Knower of the *Vedas*.

सर्वस्य चाहं हृदि संनिविष्टो
मत्तः स्मृतिज्ञानमपोहनं च ।
वेदैश्च सर्वैरहमेव वेद्यो
वेदांतकृद् वेदविदेव चाहम् ॥१५॥

16. There are two types of beings in the world; the perishable and the imperishable. The perishable embraces all beings and the immutable is the imperishable.

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर अवे च ।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर अच्युते ॥१६॥

17. The Supreme Being, however, is Another—called the Supreme Self, Who, the Eternal Lord, pervades and sustains the three worlds.

अुत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य विभर्त्यव्यय आश्रयः ॥१७॥

18. Because I transcend the perishable and I am also superior to the imperishable, I am known in the world and in the *Vedas* as the Supreme Being.

यस्मात् क्षरमतीतोऽहम् अक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥१८॥

19. He who, undeluded, thus knows Me as the Supreme Being, is the knower of all, and worships Me with all his heart, O Arjuna.

यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।
स सर्वविद् भजति मां सर्वभावेन भारत ॥१९॥

20. Thus I have taught thee, O Sinless one, this most secret doctrine. He who understands this, O Arjuna, is a man of wisdom; he has fulfilled his life's work.

अिति गुह्यतमं शास्त्रम् अदमुक्तं मयाऽनघ ।
अेतद् बुद्ध्वा बुद्धिमान् स्यात् कृतकृत्यश्च भारत ॥२०॥

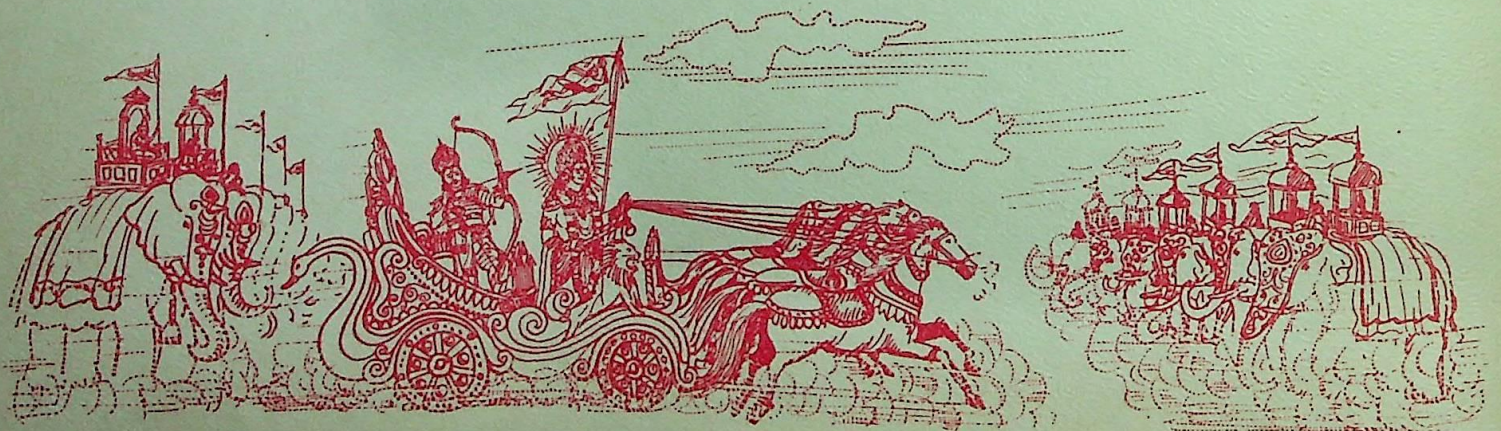
*Here ends the Fifteenth Chapter entitled
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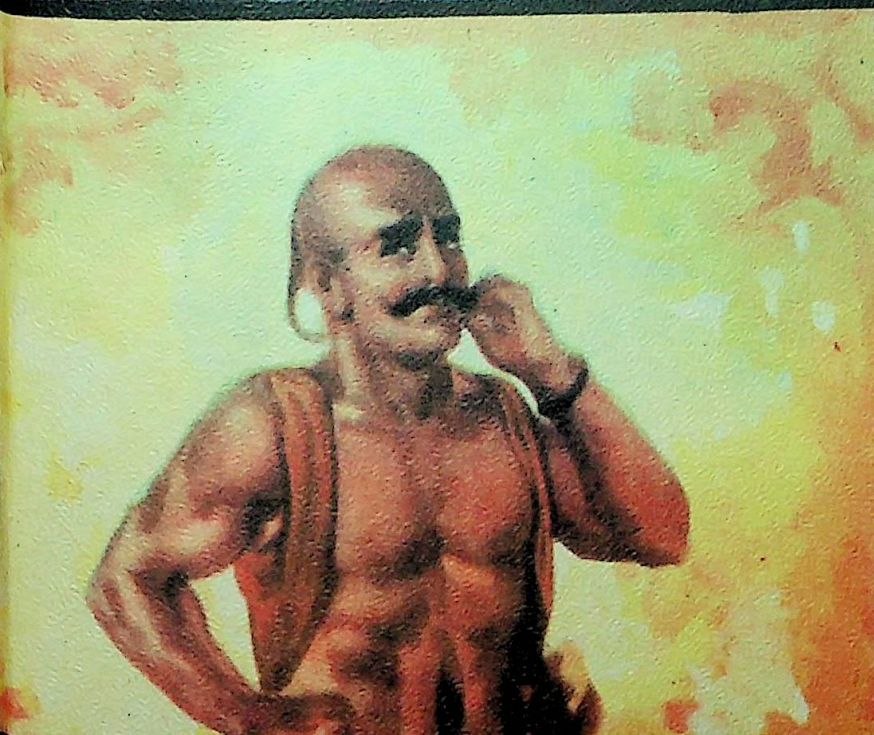
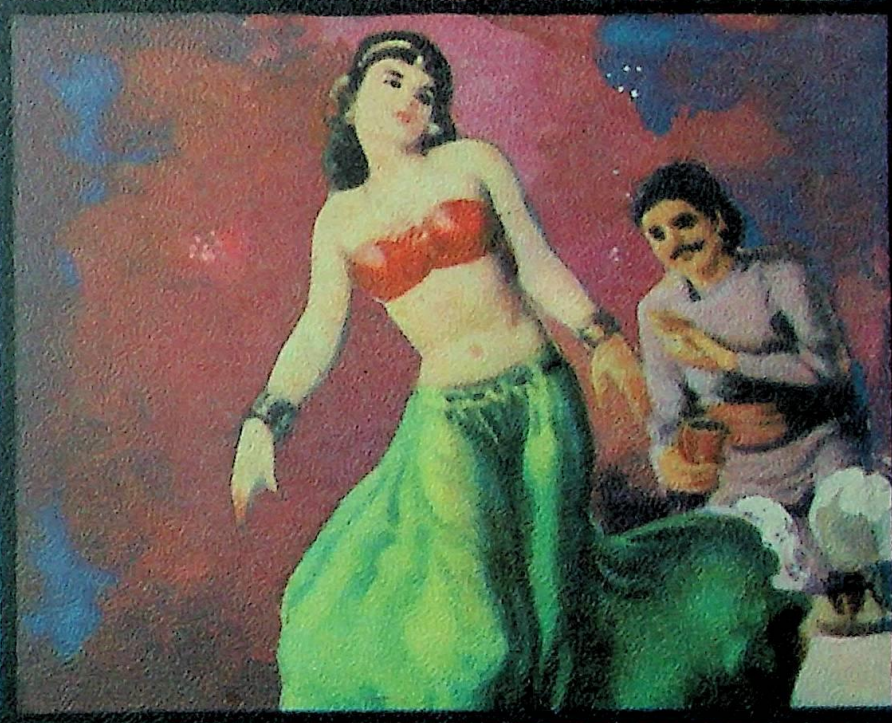
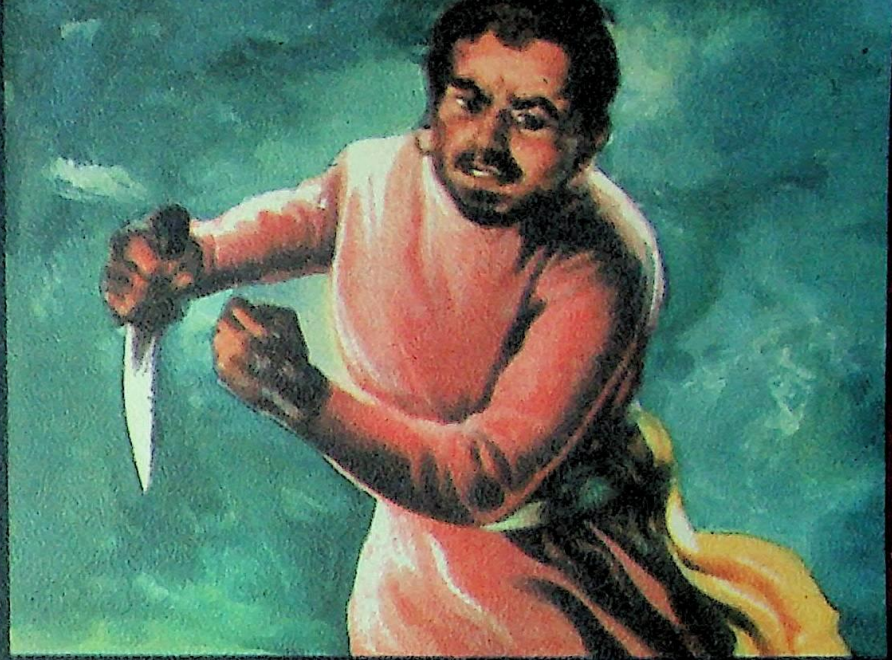


4. Hypocrisy, arrogance, self-conceit, anger, harshness, ignorance—these are to be found in one born with the demoniac nature.

दंभो दर्पोऽभिमानश्च क्रोधः पाश्व्यमेव च ।
अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ॥४॥

The six basic weaknesses of man are depicted here. Passion, Anger, Greed, Attachment, Egotism and Pride—tempt an individual to perform actions that bind him to this transitory world. He must conquer these base tendencies to achieve final liberation.







CHAPTER XVI

THE YOGA OF THE DISTINCTION BETWEEN THE DIVINE AND THE DEMONIAK

The Lord has been expounding the nature of the Supreme Self, Its various manifestations and forms and its Changeable as well as Eternal Character. He is imparting this subtle spiritual knowledge to Arjuna not just for abstract meditation but for realising *Parameshwara* through following the path of *Karma-yoga*. On whom should Arjuna fix his mind? To whom should Arjuna dedicate his actions? Krishna has told him about *Purushottama*—the Highest Form—whose nature Arjuna should understand and, while acting, firmly fix in his heart and soul.

The elaborate exposition of material and spiritual knowledge (*Gyana* and *Vigyana*) which started with Chapter VII is now virtually coming to an end. In this chapter the Lord describes the nature of the ungodly and the demoniak to which He had briefly referred in Chapter IX. In order to know the divine qualities better, Arjuna should know their opposites. Like a first-rate teacher, Krishna is helping him to view the subject from all angles and He is omitting no aspect that is of relevance and importance in the context of the *Gita's* theme.

The twenty-six divine endowments to which the Lord refers at the outset are practically the same as the characteristics of the *Gyani* given in Chapter XIII. Philosophers of ethics have squabbled over the written volumes on each of the virtues and its subtle complexities. The Lord's intention is not to confound Arjuna. The comprehensive list serves to provide a complete idea of the *Sattvika* (pure, good) form of godlike endowment.' Krishna has already dealt with the nature of the ideal and virtuous qualities in the earlier chapters while describing the '*sthitapragya*', or '*trigunatita*'. In this chapter, Krishna shows us the reverse side of the coin, to help us recognize more clearly the pitfalls and dangers we must avoid. Life is an arduous struggle and there are so many temptations and dangers. The greatest threat to us is from within ourselves. We must be aware of the potentially dangerous traits that form part of our own nature. The Lord is helping us on the path of genuine Self-Knowledge.

Krishna portrays a detailed picture of the demoniak. Wicked and undoubtedly evil are the materialistic beings who thirst after pleasures of the flesh, who are arrogant enough to imagine themselves to be gods, and who are driven by the





insane desire to dominate and control others. Of course, they, too, are blinded by ignorance which prevents them from realising the Divine within themselves, and their demoniac nature is not a permanent, unbreakable chain shackling the soul. There is hope for all, and even the worst of human beings can conquer the evil within us and turn towards God. The path is difficult but not untreadable. After all, the Supreme Self dwells within ourselves, howsoever petty these latter may be; but first we have to become aware of this.

The Lord specifically warns us against lust, anger and greed—the three sure gates to hell and darkness. How can we keep off the demoniac state? Dr. Radhakrishnan puts this lucidly enough: “The drive of desire must be displaced by the knowledge of the right action. But when the supreme end of the freedom of spirit is attained, the individual acts not from instinct, not from law but from a deep insight into the spirit of all life. We generally act according to our personal desire, then regulate the course of our conduct by reference to prescribed social codes and ultimately attain a deeper intent of life’s meaning and act according to its guidance.”

In the initial stages we have to battle against the dark forces within us, against our instinctive impulses, our desires which madden us because of our uncontrolled senses and fickle minds. Like Kurukshetra, where the Kauravas and Pandavas face each other, the individual soul is the battle-field on which the armies of good and evil are arrayed against each other. In our struggle against the demoniac, Vinoba Bhave advises us, quite rightly, to put fearlessness in the forefront of our efforts (our armies) and humility at the rear. We shall then be well protected. But if we do not get rid of our pride and ego, all other good qualities would collapse.

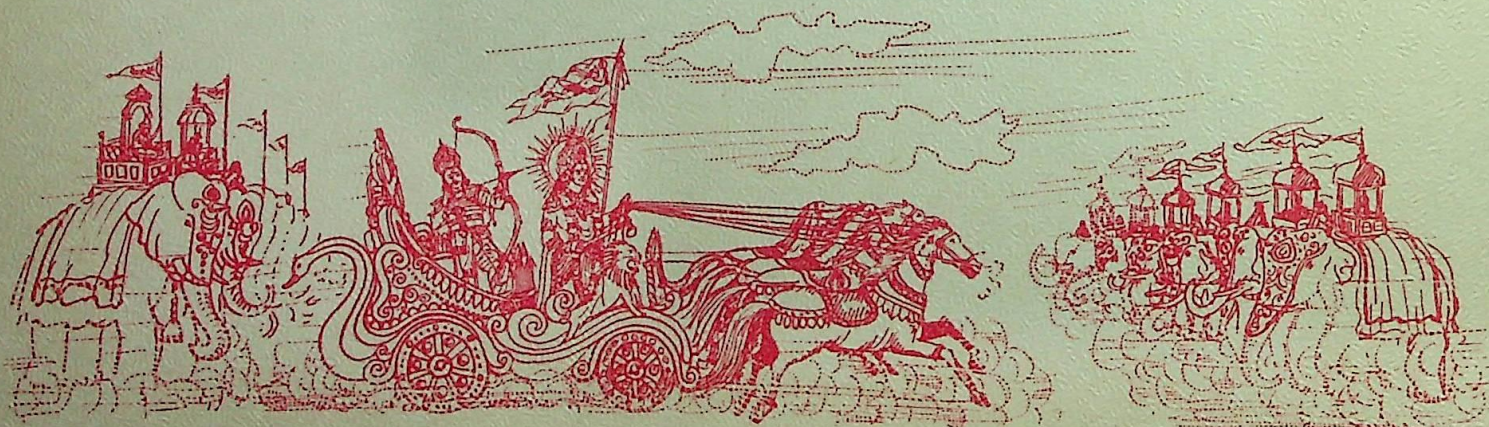
Our ancient spiritual heritage, as embodied in the scriptures, has always laid stress on proper conduct and action. Now, the scriptures are a storehouse of the experiences of our saints. The wisdom gained by them, with such great difficulty and suffering, has been recorded for our benefits. And the quintessence of all that wisdom is that Self-control constitutes the whole foundation of ethics: “Do not follow your own whims. The good of the world does not mean doing the things the world wants you to.” There is no need for restlessness and fear. The Supreme Self is all-pervading and the scriptures, which embody the collective wisdom of centuries, are there to guide us. The effort has, of course, to come from within us. We must have a burning desire, a passionate urge to know and find the right path, and to take that. Or, else, we shall be, for ever, doomed to stay helpless slaves of the demoniac powers.



6. There are two orders of created beings in this world—the divine and the demoniac. The divine type has been described at length; hear from Me, O Arjuna, now of the demoniac.

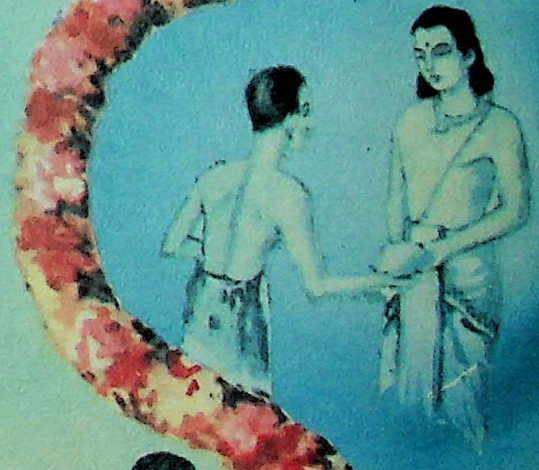
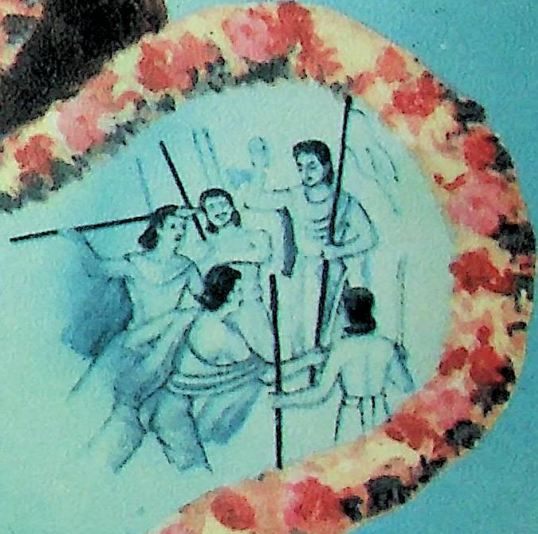
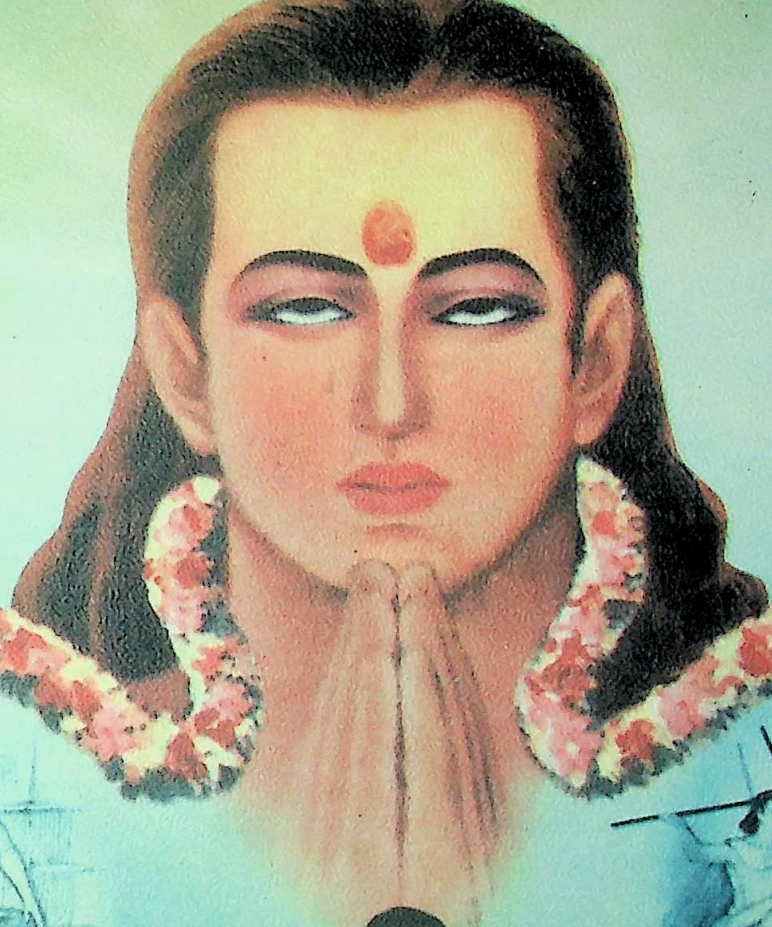
द्वौ भूतसर्गा लोकेऽस्मिन् देव आसुर अवे च ।
देवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥६॥

The two-fold manifestation of all beings—Divine and Demoniac—are found in the world. The Divine qualities are found in a person who regulates his life and is guided by the teachings of the holy scriptures. Those persons who act otherwise are called demoniac.



ज्ञान

श्रद्धा



सेवा

भक्ति



1. The Blessed LORD said: Fearlessness, purity of heart, firm-mindedness in the yoga of Self-knowledge, charity, self-restraint, sacrifice, study of the sacred scriptures, austerity and uprightness;

2. Non-violence, truthfulness, absence of anger, renunciation, peace, aversion to slander, compassion for all that lives, freedom from greed, gentleness, modesty, absence of fickleness;

3. Vigour, forgiveness, fortitude, purity, absence of malice and pride—these, O Arjuna, are to be found in one born with the divine nature.

4. Hypocrisy, arrogance, self-conceit, anger, harshness, ignorance—these are to be found in one born with the demoniac nature.

5. The divine heritage leads to emancipation and the demoniac to bondage. Do not grieve, O Arjuna, thou art born with a divine heritage.

6. There are two orders of created beings in this world—the divine and the demoniac. The divine type has been described at length; hear from Me, O Arjuna, now of the demoniac.

7. The demoniac do not know how to follow right or how to abstain from wrong. There is neither purity, nor right conduct, nor truth to be found in them.

8. They say that “without truth, without basis, without God”, the world is born of the mutual union of the sexes, prompted by nothing but lust.

9. Holding this view, these depraved souls, of little understanding, of violent deeds, come forth as enemies of the world for its destruction.

10. Filled with insatiable desires, accompanied by hypocrisy, arrogance and pride, holding wicked ideas, through delusion, they act with unclean resolves.

11. Beset with infinite cares that end only with their death, regarding gratification of the senses as their highest goal, feeling sure that this is all;

श्रीभगवानुवाच ।

अभयं सत्त्वसंशुद्धिर् ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥१॥

अहिंसा सत्यमक्रोधस् त्यागः शान्तिरपेक्षुणम् ।
दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥२॥

तेजः क्षमा धृतिः शौचम् अद्रोहो नातिमानिता ।
भवन्ति संपदं देवीम् अभिजातस्य भारत ॥३॥

दंभो दर्पोऽभिमानश्च क्रोधः पाहृष्यमेव च ।
अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम् ॥४॥

देवी संपद् विमोक्षाय निबन्धायासुरी मता ।
मा शुचः संपदं देवीम् अभिजातोऽसि पांडव ॥५॥

द्वौ भूतसर्गौ लोकेऽस्मिन् दैव आसुर एव च ।
दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥६॥

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥७॥

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।
अपरस्परसंभूतं किमन्यत् कामहेतुकम् ॥८॥

अेतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।
प्रभवन्त्युग्रकर्माणि क्षयाय जगतोऽहिताः ॥९॥

काममाश्रित्य दुष्पूरं दंभमानमदान्विताः ।
मोहाद् गृहीत्वाऽसद्ग्रहान् प्रवर्तन्तेऽशुचित्रताः ॥१०॥

चिंतामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
कामोपभोगपरमा अेतावदिति निश्चिताः ॥११॥





12. Bound by innumerable ties of expectation, given to lust and anger, they strive unfairly to amass wealth for sensual enjoyment.

13. "This I have gained to-day; this desire I shall now attain; this wealth is mine; and that wealth will also be mine.

14. "I have already slain this enemy, others also I shall slay; lord of all am I; I am the enjoyer; I am successful, powerful and happy;

15. "I am wealthy, and well-born; who else is like me? I shall perform a sacrifice! I shall give alms! I shall rejoice"—thus they think, who are deluded by ignorance.

16. Tossed about by many thoughts, caught in the snare of delusion, stuck deep in the indulgence of appetites, they fall into the foulest hell.

17. Self-righteous, stubborn, full of the intoxication of pelf and pride, they perform nominal sacrifices for show, not conforming to scriptural rules;

18. Given over to egoism, force, insolence, lust and anger, they are envious-minded, hating Me in their own and others' bodies.

19. These cruel haters, lowest of mankind and vile, I hurl down, again and again, into the wombs of demons.

20. Attaining wombs of demons, these deluded ones far from ever reaching Me, sink from birth to birth, down to the lowest state.

21. Three-fold is this infernal gate, leading man to perdition—lust, wrath and greed; therefore these three should be avoided.

22. The man who escapes these three gates of darkness, O Arjuna, works out his welfare, and thereafter attains to the highest state.

23. He who forsakes the rule of the scriptures and acts under the promptings of selfish desires, can neither attain perfection nor happiness, nor the highest state.

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।

ओहन्ते कामभोगार्थम् अन्यायेनार्थसंचयान् ॥१२॥

अिदमद्य मया लब्धम् अिमं प्राप्स्ये मनोरथम् ।

अिदमस्तीदमपि मे भविष्याति पुनर्धनम् ॥१३॥

असौ मया हतः शत्रुर् हनिष्ये चापरानपि ।

ओद्वरोऽहमहं भोगी सिद्धोऽहं बलवान् सुखी ॥१४॥

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सद्दुशो मया ।

यस्ये दास्यामि मोदिष्य अित्यज्ञानविमोहिताः ॥१५॥

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।

प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥१६॥

आत्मसंभाविता स्तब्धा धनमानमदान्विताः ।

यजन्ते नामयज्ञैस्ते दंभेनाविधिपूर्वकम् ॥१७॥

अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः ।

मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥१८॥

तानहं द्विषतः क्रूरान् संसारेषु नराधमान् ।

क्षिपाम्यजस्रमशुभान् आसुरीष्वेव योनिषु ॥१९॥

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।

मामप्राप्येव कौन्तेय ततो यांत्यधमां गतिम् ॥२०॥

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।

कामः क्रोधस्तथा लोभस् तस्मादेतत् त्रयं त्यजेत् ॥२१॥

अेतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरैः ।

आचरत्यात्मनः श्रेयस् ततो याति परां गतिम् ॥२२॥

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।

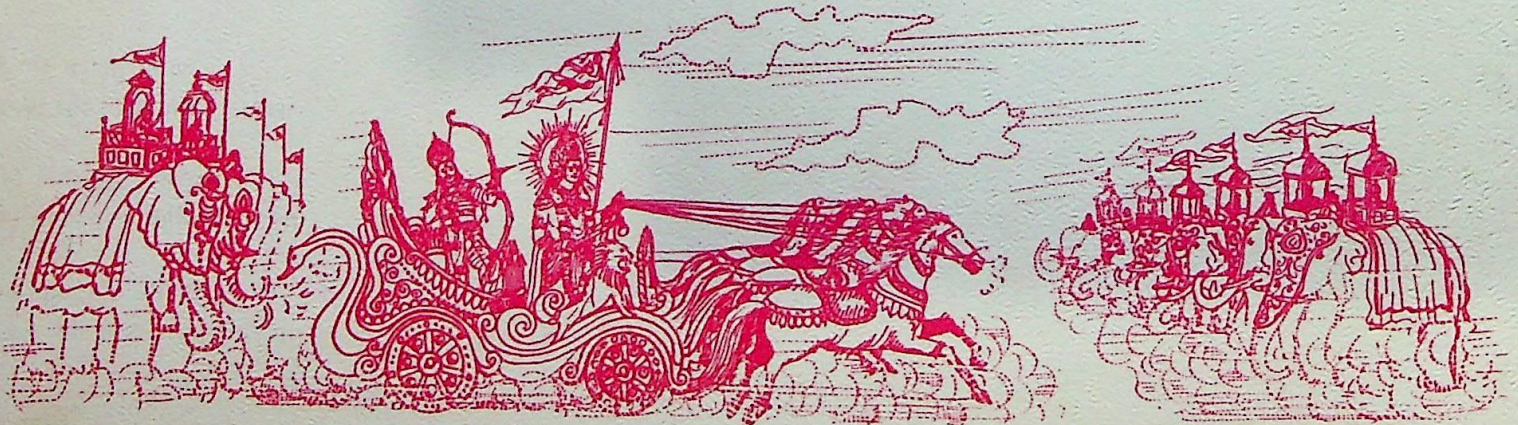
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥२३॥

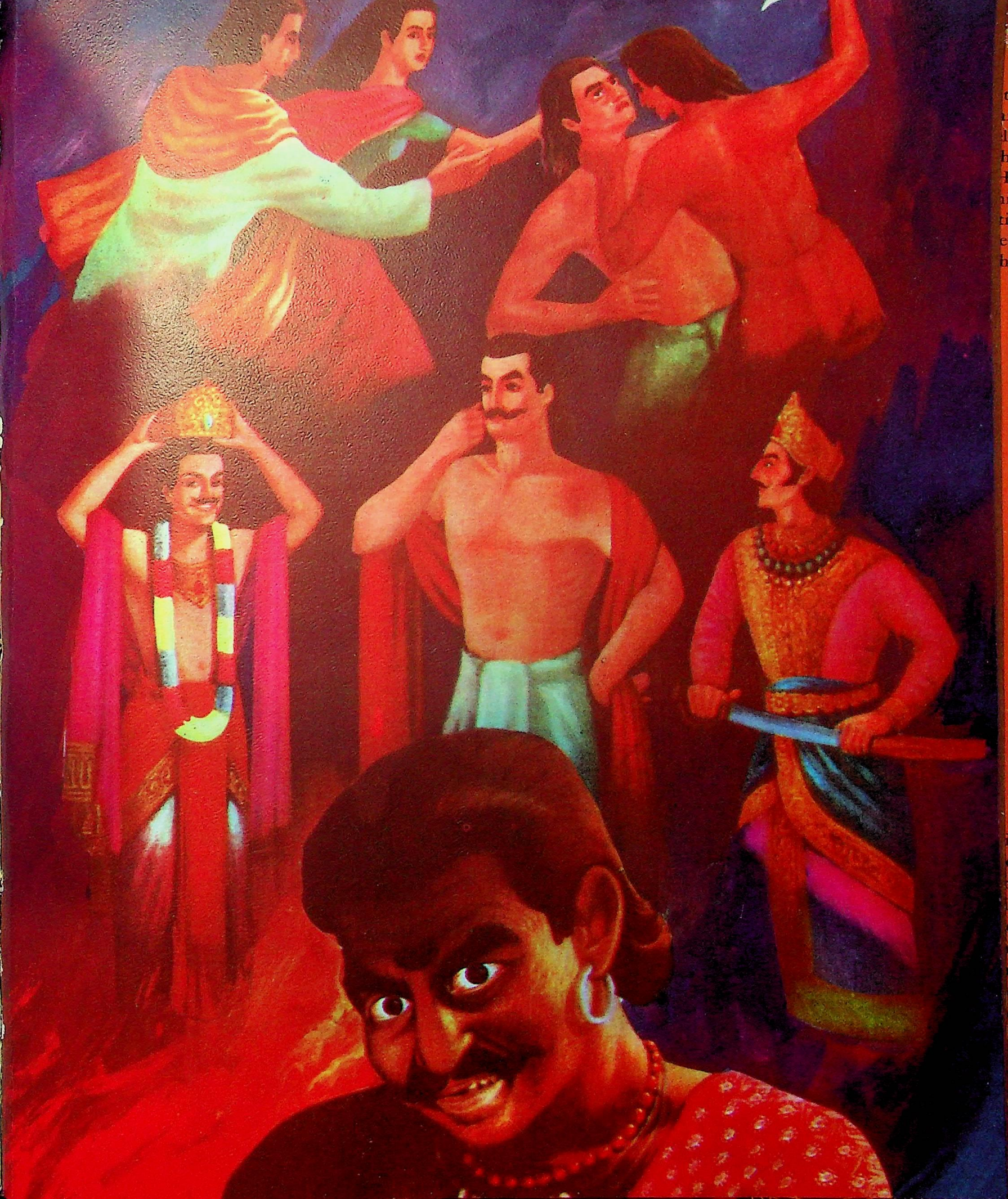


7. The demoniac do not know how to follow right or how to abstain from wrong. There is neither purity, nor right conduct, nor truth to be found in them.

प्रवृत्तिं च निवृत्तिं च जना न विदुरामुराः ।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥७॥

The demoniac cannot discriminate between right and wrong; what should be done and what is to be avoided. There is neither cleanliness nor truth in their behaviour. They are ever filled with insatiable desires and always perform unholy actions.







24. Therefore, scripture is thine authority for deciding what should and should not be done. Understanding the law of the scriptures rightly, thou shouldst work in this world.

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तम् कर्म कर्तुमिहाहंसि ॥२४॥

*Here ends the Sixteenth Chapter entitled
"The Yoga of the Distinction between the
Divine and the Demonic".*





CHAPTER XVII

THE YOGA OF THE THREEFOLD DIVISION OF FAITH

Krishna has described the characters of the divine-natured as also the demoniac individuals most vividly. Their distinctive qualities and the role they play in the world have been explained. The question is now posed as to how and why such differences between men arise. The *Gita* has discussed at length the concept of *Prakriti*, Nature—the Supreme Self's manifested or expressed form. From the play of the Spirit in Nature arise the three *gunas*—Modes, inherent qualities, tendencies and characteristics. These were described in detail in Chapter XIV. In this chapter the Lord discusses how the knowledge of the *gunas* is relevant also to the understanding of spiritual phenomena.

The first important problem is that of the intrinsic nature of faith. Though a man's faith derives its qualities from his *gunas*, it 'conforms to his inherent nature'. Yet the Self (Atman) being 'free' and 'independent', physical tendencies and temperaments can be modified through self-control and practice. Otherwise, the individual's *gunas* will control one's actions and hence one's goal. The analysis of the nature of faith given by the Lord is similarly applied to sacrifice, penance, food and gifts. These spiritual concepts are discussed in the context of the then prevalent social norms and practices.

The Lord's teachings, as set forth in this chapter, have far-reaching, practical import. Foods, gifts, penance, austerity and ritualistic sacrifices are not just words or a series of meaningless actions. They have to be understood rightly and followed in an integrated manner. We are individuals existing in three 'environments' or orders. The first is our immediate cover, the body. Then there is the Society i.e. one's family, neighbours, the larger social set-up, etc. Finally, we have to reckon with the vast universe in which we have our existence. We have responsibilities and duties relating to all the three orders in which we exist.

The true meaning of *yagya* (ritual sacrifice) should be clearly understood because a well-disciplined life is a harmonious blend of sacrifice, charity and austerity (*yagya*, *dana* and *tapas*). We owe a deep debt to the world of nature which provides us sustenance; our use and, alas! abuse of nature's gifts have to be compensated. *Yagya*, in this context, implies replenishment, purification, and creation of new things in the world of Nature.





Our relations to Society are of a similar kind. Our parents have brought us up at great sacrifice; Society protects and helps us. The least we can do is to be conscious of all that others have done for us and repay this debt also. Our duties take the form of *dana*—giving. *Dana* does not mean, as most of us generally assume, giving alms or being 'charitable', etc. No, it stands for due discharge of our social responsibilities. We must contribute whatever, and in whatever way, we can, towards the progress of Society.

Similarly, our body, as the temple of the soul, needs constant care. Our mind, knowledge and senses have to be kept in good health. Hence the need for austerity (*tapas*). Austerity, thus, means the self-control necessary for the preservation and development of our physical and mental capacities.

As stated above, we belong to the three environments. Each one of us is an integral part of these and, consequently, a heavy responsibility rests on us, the responsibility to act appropriately. Now, service to these three orders of Nature, and individual spiritual growth and progress, are not two separate activities. If all our actions and their fruits have to be surrendered to the Lord, it is clear that "Service to society, spiritual effort, and the attitude of surrender to the Lord,—this *yoga*, this composite result, must flow from the same action." Every act should have the full backing, so to speak, of the soul. This needs a pure heart and mind, and incessant effort. Even seemingly unimportant things, like food, are touched upon in the *Gita*, for that which sustains our body and mind cannot be, and is not, insignificant.

In the *Gita*, the whole intent of the Lord is to teach us to act harmoniously, appropriately and to learn to dedicate our life, as a sacrifice (a sacrifice comprising total service and the composite of our actions) to the Lord.

At this stage of the Song Celestial, we come across an altogether new concept of the Lord. The deep significance of the configuration of the words *AUM-TAT-SAT* is explained. These words are the 'threefold symbol of the *Brahman*'. *Aum* represents the absolute supremacy; *Tat* Its universality; and *Sat*, the reality of the *Brahman*. Spiritual persons realise the importance of uttering *Aum*, when performing sacrifices, etc., It heralds the auspicious beginning of all Action. *Tat* signifies action as it is dedicated to the Lord. *Sat* not only means reality and goodness but also implies action which is noble and praiseworthy.

The *Gita* has taken the *Vedic* Idea of the Supreme Self and given it a most commendable extension of meaning. It presents an ancient 'formula' in a universal and easily understandable form. This helps us to focus our self on the manifold Reality of *Parameshwara* to Whom, ultimately, we have to dedicate our life and all our actions.





1. ARJUNA said: Then, O Krishna, what is the position of those who forsake the rule of the scriptures, but offer sacrifices full of faith? Do they act from Goodness or Passion or Inertia?

2. The Blessed LORD said: The faith of the embodied is of three kinds. An expression of their proper nature; it is good, passionate or inert. Hear thou of this.

3. The faith of every man is in accord with his true nature, O Arjuna! Man consists of his faith; what faith man has, even so is he.

4. Good persons worship the divinities; passionate ones, the demi-gods and the demons; and the others, men of Inertia, worship ghosts and spirits.

5. Those men who practise austerity not ordained by the scriptures, given to arrogance and egoism impelled by the violence of lust and passion;

6. They, while they torture all the organs of their bodies, torture Me dwelling in them, know them to be of unholy resolves.

7. Even the food that is dear to each is of three kinds; as also the sacrifice, austerity and charity. Hear how these differ.

8. The foods that promote life, vitality, strength, health, joy and cheerfulness; and also which are tasty, rich, substantial and appealing, are dear to the Good.

9. Foods that are bitter, savoury, saline, excessively hot, spicy, dry, burning, and causing pain, bitterness and disease—these are liked by the Passionate.

10. Food which is left over, which is insipid, putrid, stale and unfit for consumption, is dear to the Inert.

11. That sacrifice is Good, which is offered as a duty by those without any desire for fruit and also in accordance with the Law;

12. But that sacrifice which is offered with an eye to fruit and for the sake of show, know it, O Arjuna, to be Passionate.

अर्जुनं अवाच

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयाऽन्विताः ।

तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥१॥

श्रीभगवानुवाच ।

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।

सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥२॥

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।

श्रद्धामयोऽयं पुरुषः यो यच्छ्रद्धः स अवे सः ॥३॥

यजन्ते सात्त्विका देवान् यक्षरक्षांसि राजसाः ।

प्रेतान् भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥४॥

अशास्त्रविहितं धोरं तप्यन्ते ये तपो जनाः ।

दंभाहंकारसंयुक्ताः कामरागबलान्विताः ॥५॥

कर्षयन्तः शरीरस्थम् भूतग्राममचेतसः ।

मां चैवान्तःशरीरस्थं तान् विद्व्यासुरनिश्चयान् ॥६॥

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।

यज्ञस्तपस्तथा दानम् तेषां भेदमिमं शृणु ॥७॥

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।

रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥८॥

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।

आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥९॥

यातयामं गतरसं पूति पर्युषितं च यत् ।

अुच्छिष्टमपि चामेघ्यं भोजनं तामसप्रियम् ॥१०॥

अफलाकांक्षिभिर्यज्ञो विधिदृष्टो य अज्यते ।

यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥११॥

अभिसंधाय तु फलं दंभार्थमपि चैव यत् ।

अज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥१२॥



TEN AVATARS (INCARNATIONS) OF THE LORD

- 1) MATSYA AVATAR—
- 2) NARASIMHA AVATAR—
- 3) KURMA AVATAR—
- 4) VARAHA AVATAR—
- 5) BUDHA AVATAR—
- 6) PARASURAMA AVATAR—
- 7) KRISHNA AVATAR—
- 8) KALKI AVATAR—
- 9) RAMA AVATAR—
- 10) VAMANA AVATAR—

First Incarnation as a fish.

Fourth Incarnation as a combination of man and lion.

Second Incarnation as a tortoise.

Third Incarnation as a boar.

Ninth Incarnation to enlighten mankind.

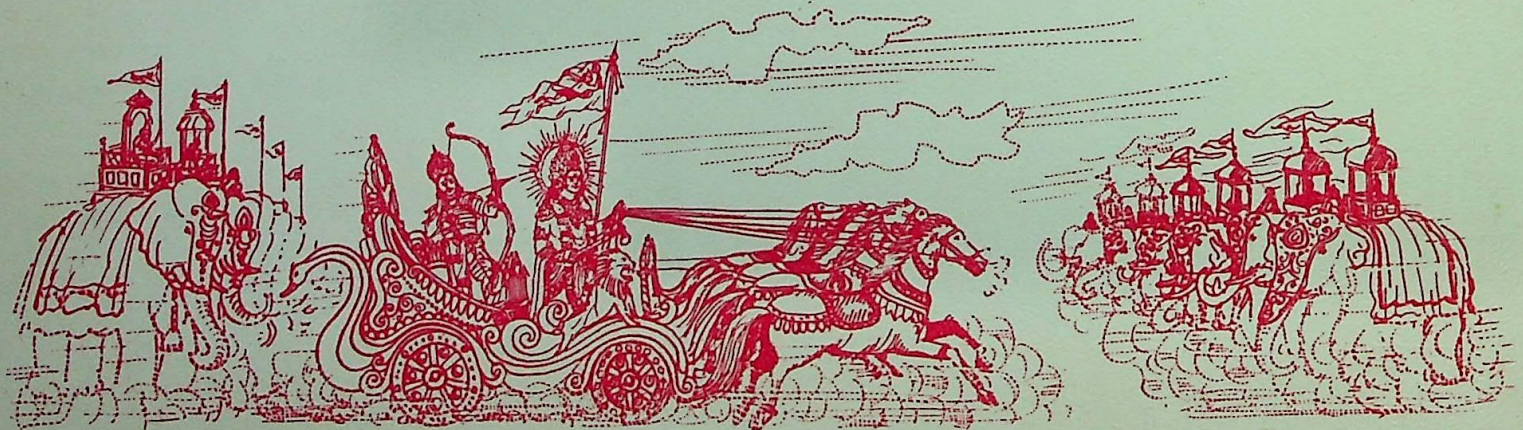
Sixth Incarnation as a *brahmin* to destroy the entire *kshatriya* race.

Eighth Incarnation to destroy his maternal uncle Kansa, a demon, and to sing unto Arjuna and Song Celestial—*Shrimad Bhagavad Gita*.

Tenth and the last Incarnation as an armed warrior.

Seventh Incarnation to destroy Ravana and his demons.

Fifth Incarnation as a dwarf to end the sway, the demon king Bali had acquired over all the three worlds.





24. Therefore, all the rites of sacrifice, charity and austerity, as laid down by the Law, are always commenced by the knowers of the Absolute with the utterance of *AUM*.

25. The several acts of sacrifice, austerity and charity are performed by those seeking liberation, with the utterance of the word *TAT* and without desiring the fruit.

26. The term *SAT* is used in the sense of reality and goodness. O Arjuna, *SAT* is also used for all laudable actions.

27. Constancy in sacrifice, austerity and charity, is also called *SAT*, and all action so intended is also called *SAT*.

28. Whatever is done, O Arjuna, by way of sacrifice, charity or austerity or any other work, is called *ASAT*, if done without faith. It has no value here or hereafter.

तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥२४॥

तदित्यनभिसंधाय फलं यज्ञतपःक्रियाः ।
दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाक्षिभिः ॥२५॥

सद्भावे साधुभावे च सदित्येतत् प्रयुज्यते ।
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥२६॥

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।
कर्म चैव तदर्थोयं सदित्येवाभिधीयते ॥२७॥

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।
असदित्युच्यते पार्थ न च तत् प्रेत्य नो जिह ॥२८॥

Here ends the Seventeenth Chapter entitled
"The Yoga of the Threefold Division of
Faith".





CHAPTER XVIII

THE YOGA OF LIBERATION THROUGH RENUNCIATION

Arjuna now asks the final question about the nature of true renunciation and relinquishment: "Whatever action we do, we should renounce the fruit. Which actions are to be renounced and which ones are worth performing?" The Lord has already defined the tendencies inherent in spiritual matters as in the *gunas*, the Modes. He further explains the nature of Action and the method of choosing appropriate action: "Renunciation of fruit is the test for performing any action. When this test is applied, interested actions show themselves up as unworthy". Such unworthy actions have to be given up. Activity is involved even in discriminating between right and wrong actions. That *Rajasik* and *Tamasik* actions—actions that are passionate, attachment-producing and are born of ignorance—should be discarded, is obvious enough. But even the *Sattvik*—good and pure—actions have to be performed in the proper spirit of humility and surrender to the Lord.

Krishna has explained the real nature of Action. With the growth of knowledge and inner purity, actions become effortless. This makes the mind shed all its burden and enables one to be free. The quality of actions improves vastly when they are performed without self-consciousness. And then quite naturally, we are rid of selfishness and our greed for the fruits of actions.

In the choice of actions, it is inevitable that one's nature and *svadharma*—one's range of individual duties and responsibilities, arising out of our status in Society—should be the final touchstone. Our special obligation is to be just to our true self. We should know what we are and what is expected of us. Of course, and as anyone can see, there can be no fixed, rigid formula for determining *svadharma*. For, as we grow up physically, mentally and spiritually, our duties change, and our responsibilities grow.

This concluding Eighteenth Chapter, is a sublime summary of the entire philosophy of the *Gita*. It is possible to state now what true renunciation really implies:

1. As the Lord has made clear, it is our bounden duty to rise above the *gunas* of *Tamas* and *Rajas*. Self-control clearly means giving up *Rajasik* and *Tamasik* actions.





2. Renunciation brings merit and bears good fruit, but even this has to be surrendered.
3. Pure and good actions (*Sattvik*) should be ceaselessly performed, and without pride or egoism. These actions bring inevitably great results but the spirit in which these actions are performed must be that of surrendering their fruits to the Lord.
4. Worthy actions performed selflessly bring great knowledge and purify the soul, leading it to spiritual progress and ultimately to liberation (*moksha*). The individual self becomes the ultimate Self—the Brahman.
5. Any state of ultimate freedom or bliss achieved by the individual soul does not mean end of action. Action then gets extended so as to include universal welfare. Only activity ceases.
6. Choice of actions (naturally, *Sattvik*) should be determined by one's nature and *svadharma*. Our duties and responsibilities are uniquely our own. No one else in the world is similarly placed. Why should we run after the goals of others? This is both unwise and, in essence, evil.

The Lord has expounded the nature of action, knowledge of various kinds, and the ego or individuality of the doer. True wisdom lies in the sense of discrimination, of being able to distinguish between good and evil. Mere knowledge as an intellectual attainment is useless; it should help in performing righteous actions.

Krishna is now giving Arjuna the final lesson and is summing up the earlier teachings. He tells him of the qualities of steadiness, understanding and happiness. He reiterates what the highest wisdom is, and what the path to reach the Supreme Self. For Arjuna, personally, the best way is to engage himself constantly in actions performed in a spirit of surrender. One cannot escape Action. It is the Law of *Prakriti*, Nature, the manifested form of *Parameshwara*, the Supreme Self. Action is as inexorable as the death of the body. Indeed, Krishna emphatically tells Arjuna: "If obsessed by the sense of 'I', thou thinkest 'I will not fight', absurd is thy resolve. Thine own nature will compel thee. What thou wilt not do, O Arjuna, because of thy confusion, thou wilt do all against thy will, bound as thou art by acts born of thine own nature".

The glory and greatness of the Lord as a teacher lies in His imparting the Supreme Secret to Arjuna and yet leaving him free in respect of the choice of action. In granting Arjuna this freedom Krishna has, in reality, granted him the Ultimate Freedom (*Moksha*). Arjuna has, by now, learnt the supreme secret that he is not the doer; 'I am only the instrument; I am not the doer of the deed'. He can now fight. He can reveal his true identity as a *kshatriya* prince, who is fighting for truth and justice regardless of the fact that his other, human, teachers, and his kinsmen will be the victims of his terrible prowess and weapons.

As for Arjuna, so for us, the *Gita* should remove the veil of illusion which is





born of ignorance. Realisation of our true self and our real nature is our only help in determining what is appropriate Action for us. Each one of us should live and act in accordance with the Lord's assurance, and in the full faith, that the individual self is a part of the Supreme Self.





1. ARJUNA said: O Krishna! I desire to learn distinctly the essence of Renunciation and of Relinquishment.

2. The Blessed LORD said: Giving up of actions prompted by selfish desire is known as Renunciation by the seers; abandonment of the fruit of all actions is called Relinquishment by the wise.

3. "All action should be given up as an evil", declared some thoughtful persons. Others say that "acts of sacrifice, charity and austerity should not be abandoned".

4. Hear now My conclusion regarding this matter of Relinquishment, O Arjuna! for, Relinquishment has been declared as of three kinds.

5. Acts of sacrifice, charity and austerity should not be given up, but performed. Sacrifice, charity and austerity are the purifiers of the men of wisdom.

6. But even these actions should be performed without any attachment and desire for fruit. This, O Arjuna, is my best and considered opinion.

7. Renunciation of one's allotted task is not right; its relinquishing, through delusion, is said to be Inert.

8. He who relinquishes action, considering it painful, and from fear of physical suffering, will never get the benefit of relinquishment, for his relinquishment is Passionate.

9. But when an allotted task is performed from a sense of duty, relinquishing attachment and benefit, O Arjuna, that relinquishment is considered to be Good.

10. This wise man, pervaded with Goodness, who practises relinquishment, and who has shaken off all doubts, hates not unpleasant action, nor does he cling to pleasant action.

11. It is indeed not possible for an embodied one to completely relinquish action, but he who relinquishes the benefit of action, is named a Relinquisher.

अर्जुन अवाच ।

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।

त्यागस्य च हृषीकेश पृथक् केशिनिषूदन ॥१॥

श्रीभगवानुवाच ।

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।

सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥२॥

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।

यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥३॥

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।

त्यागो हि पुरुषव्याघ्र त्रिविधः संप्रकीर्तितः ॥४॥

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।

यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥५॥

अेतान्यपि तु कर्माणि संगं त्यक्त्वा फलानि च ।

कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥६॥

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ॥

मोहात् तस्य परित्यागस् तामसः परिकीर्तितः ॥७॥

दुःखमित्येव यत् कर्म कायक्लेशभयात् त्यजेत् ।

स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥८॥

कार्यमित्येव यत् कर्म नियतं क्रियतेऽर्जुन ।

संगं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥९॥

न द्वेष्टशकुशलं कर्म कुशले नानुषज्जते ।

त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥१०॥

न हि देहभूता शक्यं त्यक्तुं कर्माण्यशेषतः ।

यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥११॥





12. The fruit of action being of three kinds—disagreeable, agreeable and mixed—accrues to those who do not practise relinquishment when they pass away; but never to the Renouncer.

13. O Arjuna, learn from Me, these five causes as stated in the *Sankhya* Philosophy, for the accomplishment of all action.

14. The body, the doer, the various means, the several and varied activities, and the fifth, and the last, the divine cause.

15. Whatever action, right or wrong, a man undertakes by the body, speech or mind, these five are its causes.

16. This being so, the man of perverted mind, who, because of unenlightened intellect looks upon himself as the isolated agent of action—such a man does not see truly.

17. He, who is free from all sense of 'I', whose Reason is untainted, neither slays nor is bound, though he may slay all these beings.

18. Knowledge, the object of knowledge, and the knower are the threefold incentive to action; the means, the action and the doer are the threefold sum of action.

19. Even knowledge, action and the doer are said to be of three kinds, according to their different Modes. Hear of them just as they have been duly described in the science of the Modes.

20. Know that knowledge as Good by which one sees in all beings the one Indestructible Entity.

21. That knowledge which perceives separately in all beings several different entities, know that knowledge to be Passionate.

22. And that knowledge, which clings to any single thing, as if it were everything, is without reason, misses the true essence, and is without meaning, is called Inert.

23. If an action which, being obligatory, is performed without attachment, without like or dislike, and without a desire for fruit, it is called Good.

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।
भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥१२॥

पंचैतानि महाबाहो कारणानि निबोध मे ।
सांख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥१३॥

अधिष्ठानं तथा कर्ता करणं च पृथक्चिधम् ।
विविधाश्च पृथक्चेष्टा देवं चैवात्र पंचमम् ॥१४॥

शरीरवाङ्मनोभिर्यत् कर्म प्रारभते नरः ।
न्याय्यं वा विपरीतं वा पंचैते तस्य हेतवः ॥१५॥

तत्रैवं सति कर्तारम् आत्मानं केवलं तु यः ।
पश्यत्यकृतबुद्धित्वान् न स पश्यति दुर्मतिः ॥१६॥

यस्य नाहंकृतो भावो बुद्धिर्यस्य न लिप्यते ।
हत्वाऽपि स जिमान् लोकान् न हन्ति न निबध्यते ॥१७॥

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।
करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥१८॥

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।
प्रोच्यते गुणसंख्याने यथावच्छृणु तान्यपि ॥१९॥

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥२०॥

पृथक्त्वेन तु यज्ज्ञानं नानाभावान् पृथग्विधान् ।
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥२१॥

यत् तु कृत्स्नवदेकस्मिन् कार्ये सक्तमहेतुकम् ।
अतत्त्वार्थवदल्पं च तत् तामसमुदाहृतम् ॥२२॥

नियतं संगरहितम् अरागद्वेषतः कृतम् ।
अफलप्रेप्सुना कर्म यत् तत् सात्त्विकमुच्यते ॥२३॥





24. But that action, which is performed because of the desire for fruit, or out of egoism, and which involves much expense of energy, is called Passionate.

25. That action, which is undertaken through delusion, ignoring one's capacity and disregarding consequences—loss and injury to others—is called Inert.

26. That doer is called Good who has given up every attachment, all thought of 'I', who is endowed with firmness and zeal, and who is unmoved by success or failure.

27. That doer is called to be Passionate, who is impassioned by desire for reward, who is greedy, violent, unclean and affected by joy and sorrow.

28. That doer is called Inert who is unbalanced, vulgar, obstinate, knavish, malicious, lazy woe-begone and procrastinating.

29. Hear now, O Arjuna, described fully and severally, and in detail, the threefold division of Reason and Steadiness, according to their Modes.

30. That Reason, O Arjuna, is Good which can distinguish action from inaction, that knows what ought to be done and what ought not to be done, and which also distinguishes fear from fearlessness and bondage from release.

31. That Reason, O Arjuna, is Passionate, which can decide what is right and what is wrong, what ought to be done and what ought not to be done.

32. That Reason, O Arjuna, is Inert, which, enveloped in darkness, regards wrong as right and mistakes every thing for its reverse.

33. That unwavering steadiness, O Arjuna, by which the activities of the mind, the vital functions and the senses, are kept in an unbroken harmony through Yoga, is Goodness.

34. That steadiness, O Arjuna, which holds fast to righteousness, pleasures and wealth, desirous of fruit in each case, is Passionate.

यत् तु कामेप्सुना कर्म सार्हकारेण वा पुनः ।
क्रियते बहुलायासं तद् राजसमुदाहृतम् ॥२४॥

अनुबंधं क्षयं हिंसाम् अनपेक्ष्य च पौरुषम् ।
मोहादारभ्यते कर्म यत् तत् तामसमुच्यते ॥२५॥

मुक्तसंगोऽनहंवादी धृत्युत्साहसमन्वितः ।
सिद्धयसिद्धयोर्निर्विकारः कर्ता सात्त्विक उच्यते ॥२६॥

रागी कर्मफलप्रेप्सुर् लुब्धो हिंसात्मकोऽशुचिः ।
हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥२७॥

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।
विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥२८॥

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ।
प्रोच्यमानमशेषेण पृथक्त्वेन धनंजय ॥२९॥

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।
बंधं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥३०॥

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।
अयथावत् प्रजानाति बुद्धिः सा पार्थ राजसी ॥३१॥

अधर्मं धर्ममिति या मन्यते तमसाऽऽवृता ।
सर्वार्थान् विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥३२॥

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।
योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥३३॥

यया तु धर्मकामार्थान् धृत्या धारयतेऽर्जुन ।
प्रसंगेन फलाकांक्षी धृतिः सा पार्थ राजसी ॥३४॥





35. That steadiness, O Arjuna, whereby a stupid man does not abandon sleep, fear, grief, despondency and self-conceit, is Inert.

36. And now, hear from Me, O Arjuna, the three kinds of Pleasure. Pleasure which is enjoyed fully by repeated practice, and by which he reaches the end of pain;

37. Which, at first, is as poison, but in the end is as nectar, born of the serene understanding of the Self, that pleasure is said to be Good.

38. That pleasure, which, arising out of contact with sense objects, is at first as nectar and in the end like poison, is Passionate.

39. That pleasure which arises from sleep, indolence and negligence, which stupefies the soul both at first and in the end, is called Inert.

40. There is no being, either on earth or, again, in heaven among the gods, that could be free from these three Modes born of Nature.

41. The duties of *Brabmins*, *Kshatriyas*, *Vaishyas* and *Shudras*, are separately assigned in conformity with their innate qualifications, O Arjuna.

42. Calmness, self-restraint, austerity, purity, forgiveness, uprightness, knowledge, wisdom and faith in religion—these are duties of the *Brahmin*, born of his own nature.

43. Valour, splendour, firmness, skill, not fleeing from battle, generosity, and the capacity to rule—such are the duties of a *Kshatriya*, born of his own nature.

44. Tilling the soil, tending cattle and trade are the vocations of a *Vaishya*, born of his own nature; while service is likewise the duty of a *Shudra*, born of his own nature.

45. Each man, devoted to his own occupation wins perfection. Hear now, how he attains such perfection by devotion to his own occupation.

46. By offering worship, through his own occupation to Him from whom all that is, arises, and by whom all this is pervaded, man attains perfection.

यया स्वप्नं भयं शोकं विषादं मदमेव च ।
न विमुञ्चति दुर्मेधा धृतिः सा पार्थ तामसी ॥३५॥

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।
अभ्यासाद् रमते यत्र दुःखान्तं च निगच्छति ॥३६॥

यत् तदग्रे विषमिव परिणामेऽमृतोपमम् ।
तत् सुखं सात्त्विकं प्रोक्तम् आत्मबुद्धिप्रसादजम् ॥३७॥

विषयेन्द्रियसंयोगाद् यत् तदग्रेऽमृतोपमम् ।
परिणामे विषमिव तत् सुखं राजसं स्मृतम् ॥३८॥

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।
निद्रालस्यप्रमादोत्थं तत् तामसमुदाहृतम् ॥३९॥

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिः स्यात् त्रिभिर्गुणैः ॥४०॥

ब्राह्मणक्षत्रियविशां शूद्राणां च परंतप ।
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥४१॥

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥४२॥

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥४३॥

कृषिगोरक्ष्यवाणिज्यं वैश्यकर्म स्वभावजम् ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥४४॥

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥४५॥

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥४६॥





47. Better is one's own duty, though inferior, than the duty of another, which may be well performed. One doing the duty which accords with his own nature, incurs no sin.

48. One should not abandon, O Arjuna, the duty naturally belonging to one by birth though it may be imperfect; for all action, in its inception, is clouded by defects, as fire by smoke.

49. He who has weaned himself from attachments of all kinds, who is master of himself, from whom desire has gone through renunciation, he attains the supreme perfection of freedom from action.

50. Learn now from Me, in brief, O Arjuna, how he who has attained this perfection, obtains the Absolute, the supreme consummation of knowledge.

51. Endowed with pure understanding, subduing the self with firmness, abandoning sound and other sense objects, and casting aside longing and aversion;

52. Dwelling in solitude, frugal in diet, restrained in speech, with body and mind controlled, ever absorbed in meditation and yoga, resorting to dispassion;

53. Having relinquished egoism, violence, arrogance, desire, anger, possessions, having got rid of all sense of "mine" and being at peace with himself, he is worthy of becoming one with the Absolute.

54. Having become one with the Absolute and being at peace with himself, he neither despairs, nor desires; holding all beings alike, he attains supreme devotion to Me.

55. Through devotion he comes to know who and how great I am, essentially; and having thus known Me, in reality, he enters into Me forthwith.

56. Even while continually performing all actions, he who takes refuge in Me, wins, by My grace, the ever-lasting and imperishable abode.

श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥४७॥

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।
सर्वारम्भा हि दोषेण धूमेनाग्निस्त्रिवावृताः ॥४८॥

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।
नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥४९॥

सिद्धिं प्राप्तो यथा ब्रह्म तथाऽऽप्नोति निबोध मे ।
समासेनैव कौन्तेय निष्ठा ज्ञानस्य या परा ॥५०॥

बुद्ध्या विशुद्धया युक्तो वृत्त्याऽऽत्मानं नियम्य च ।
शब्दादीन् विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥५१॥

विविक्तसेवो लब्धाशी यतवाक्कायमानसः ।
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥५२॥

अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम् ।
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥५३॥

ब्रह्मभूतः प्रसन्नात्मा न शोचति न कांक्षति ।
समः सर्वेषु भूतेषु मदभक्तिं लभते पराम् ॥५४॥

भक्त्या मामभिजानाति यावान् यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥५५॥

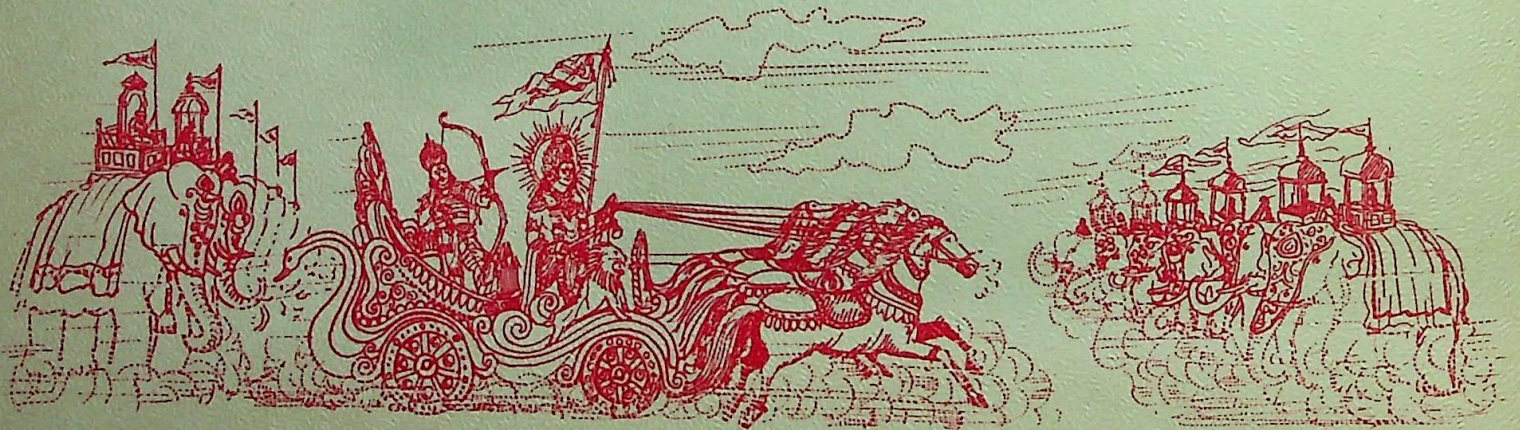
सर्वकर्माण्यपि सदा कुर्वाणो मदव्यपाश्रयः ।
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥५६॥

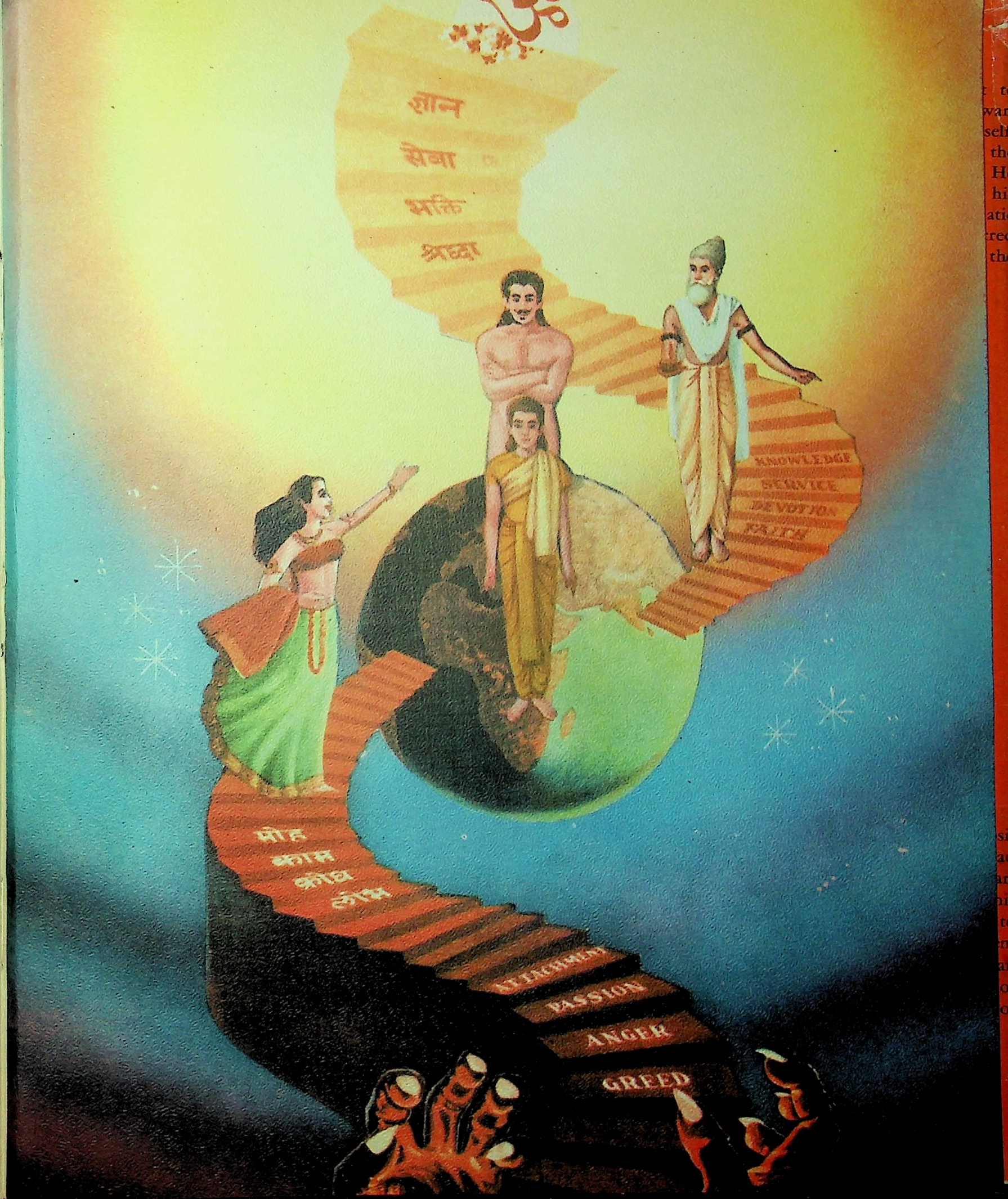


21. Three-fold is this infernal gate, leading man to perdition—lust, wrath and greed; therefore these three should be avoided.

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभस् तस्मादेतत् श्रयं त्यजेत् ॥२१॥

Man is at the centre of the conflict and tension between godly and un-godly qualities. The soul of every human being is subject to the constant inter-play of the forces of Maya (Illusion) and Enlightenment. He must choose wisely.







57. Mentally surrendering all actions to Me, regarding Me as the supreme goal, and resorting to the yoga of evenmindedness fix thy thoughts ever on Me.

58. Thus fixing thy thoughts on Me, thou shalt overcome all hindrances by My grace; but if, through egoism, thou wilt not listen to Me, thou shalt come to ruin.

59. If obsessed by the sense of 'I', thou thinkest 'I will not fight', absurd is thy resolve. Thine own nature will compel thee.

60. What thou wilt not do, O Arjuna, because of thy confusion, thou shalt do all against thy will, bound as thou art by acts born of thine own nature.

61. God dwells in the heart of all beings, O Arjuna, and by His illusive mystery whirls them all, as if mounted on a machine.

62. Seek thy refuge in Him, with all thy heart, O Arjuna. By His grace thou wilt attain to the eternal Abode and supreme peace.

63. Thus have I expounded to thee the most secret knowledge. Reflect over it fully and then act as thou likest.

64. Listen again to My supreme word, the most profound of all. As thou are greatly beloved of Me, I desire to tell thee what is for thy good.

65. On Me fix thy mind; be devoted to Me, to Me offer thy sacrifice; bow down to Me. Thus to Me, shalt thou come. Solemn is My promise to thee, as thou art dear to Me.

66. Abandon all duties and come to Me alone for refuge. Grieve not, I shall absolve thee of all sins.

67. Never speak of this to him who is without asceticism, who is without devotion, nor has any desire to listen, nor again to him who speaks ill of Me.

68. He who will give out this supreme secret to My devotees shall, by that act of highest devotion to Me, come to Me surely.

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।
बुद्धियोगमुपाश्रित्य मच्चिन्तः सततं भव ॥५७॥

मच्चिन्तः सर्वदुर्गाणि मत्प्रसादात् तरिष्यसि ।
अथ चेत् त्वमहंकारान् न श्रोष्यसि विनश्यसि ॥५८॥

यदहंकारमाश्रित्य न योत्स्य जिति मन्यसे ।
मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥५९॥

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।
कर्तुं नेच्छसि यन्मोहात् करिष्यस्यवशोऽपि तत् ॥६०॥

ओम्स्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन् सर्वभूतानि यंत्रारूढानि मायया ॥६१॥

तमेव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात् परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥६२॥

जिति ते ज्ञानमाख्यातं गुह्याद् गुह्यतरं मया ।
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥६३॥

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
अिष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥६४॥

मन्मना भव गद्गद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥६५॥

सर्वघर्मान् परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥६६॥

अिदं ते नातपस्काय नाभक्ताय कदाचन ।
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥६७॥

य अिदं परमं गुह्यं गद्गद्भक्तेष्वभिधास्यति ।
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥६८॥





69. Among men, there is none who renders dearer service to Me than he; nor shall there be, on earth, any one more dear to Me than he.

70. And he who studies this sacred dialogue of ours, will worship Me with the sacrifice of knowledge. Such is My conviction.

71. And the man, who may merely happen to listen with faith, scorning not—even he shall be liberated and shall attain to the world of men of virtuous deeds.

72. Has this been heard by thee, O Arjuna, with singlemindedness? Has thy delusion, caused by ignorance, been destroyed, O Arjuna?

73. ARJUNA said: Thanks to Your grace, O Krishna, gone is my delusion, and I have regained my understanding. My doubts dispelled, I am firm. I will do Your bidding.

74. SANJAYA said: Thus have I heard this marvellous and thrilling dialogue between Krishna and the great-souled Arjuna.

75. It is through the favour of Vyasa that I have heard this supreme and the most profound yoga expounded directly by the Master of Yoga, Krishna Himself.

76. O King, as often as I recall this marvellous and sacred dialogue between Krishna and Arjuna, I rejoice over and over again.

77. And as often as I recall that most marvellous form of Krishna, my wonder knows no bounds and I rejoice over and over again.

78. Wherever there is Krishna, the Master of Yoga, and wherever is Arjuna, the bowman, rest assured that Fortune, Victory, Prosperity and Righteousness—these, too, will be there.

न च तस्मान्मनुष्येषु कश्चिन् मे प्रियकृत्तमः ।
भविता न च मे तस्माद् अन्यः प्रियतरो भुवि ॥६९॥

अध्येष्यते च यः अिमं धर्म्यं संवादमावयोः ।
ज्ञानयज्ञेन तेनाहम् अिष्टः स्यामिति मे मतिः ॥७०॥

श्रद्धावाननसूयश्च शृणुयादपि यो नरः ।
सोऽपि मुक्तः शुभांल्लोकान् प्राप्नुयात् पुण्यकर्मणाम् ॥७१॥

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्र्येण चेतसा ।
कच्चिदज्ञानसंमोहः प्रणष्टस्ते घनंजय ॥७२॥

अर्जुन उवाच ।
नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाऽच्युत ।
स्थितोऽस्मि गतसंदेहः करिष्ये वचनं तव ॥७३॥

संजय उवाच ।
अित्यहं वासुदेवस्य पार्थस्य च महात्मनः ।
संवादमिममश्रोषम् अद्भुतं रोमहर्षणम् ॥७४॥

व्यासप्रसादाच्छ्रुतवान् अेतद् गुह्यमहं परम् ।
योगं योगेश्वरात् कृष्णात् साक्षात् कथयतः स्वयम् ॥७५॥

राजन् संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।
केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥७६॥

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।
विस्मयो मे महान् राजन् हृष्यामि च पुनः पुनः ॥७७॥

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीविजयो भूतिर् ध्रुवा नीतिर्मतिर्मम ॥७८॥

*Here ends the Eighteenth Chapter entitled
"The Yoga of Liberation through Renun-
ciation".*







Bhagavadgita

ILLUSTRATED

